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THE MINISTER
A MAN AMONG MEN

REV. RUFUS W. MILLER, D.D.

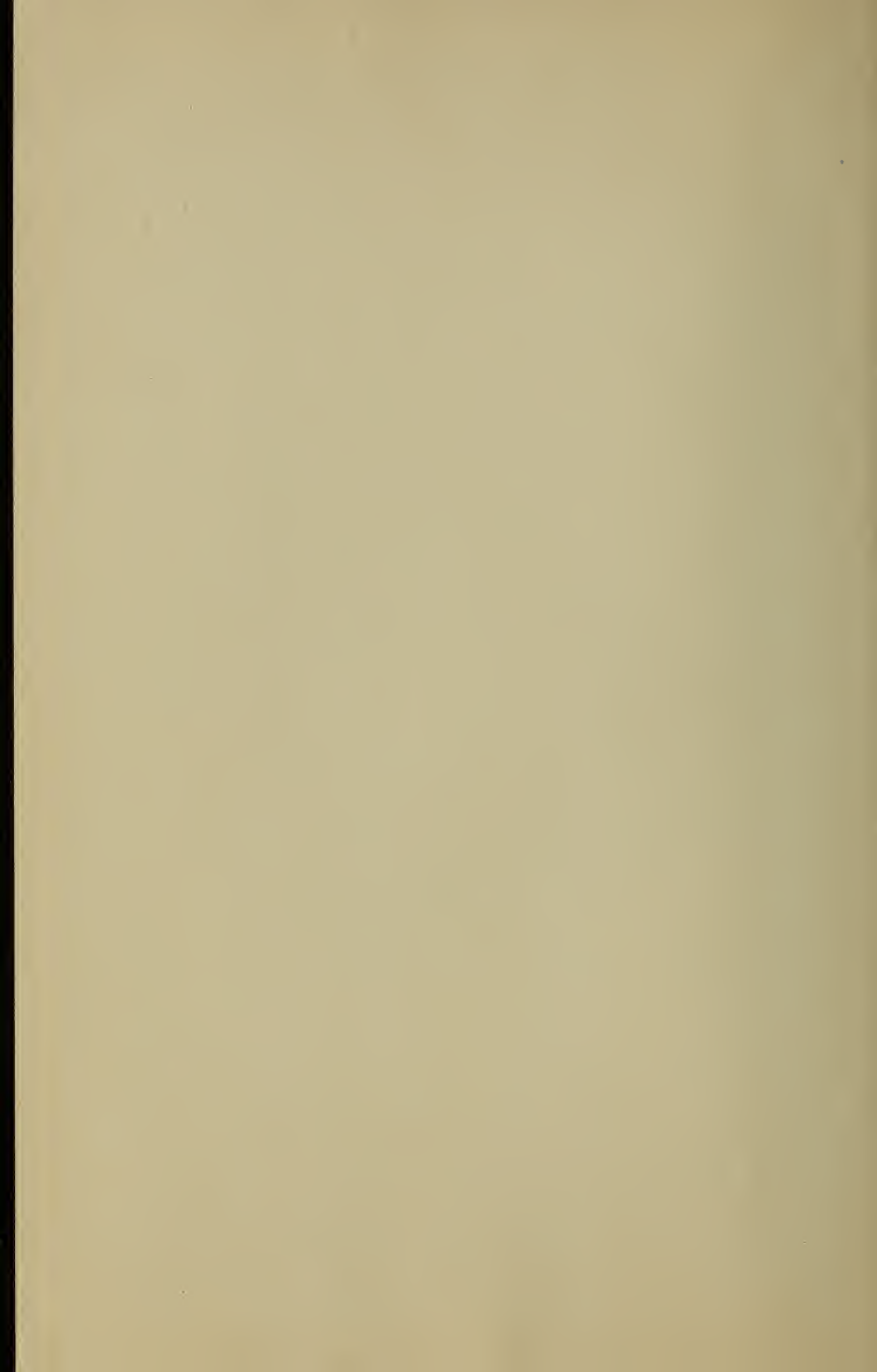


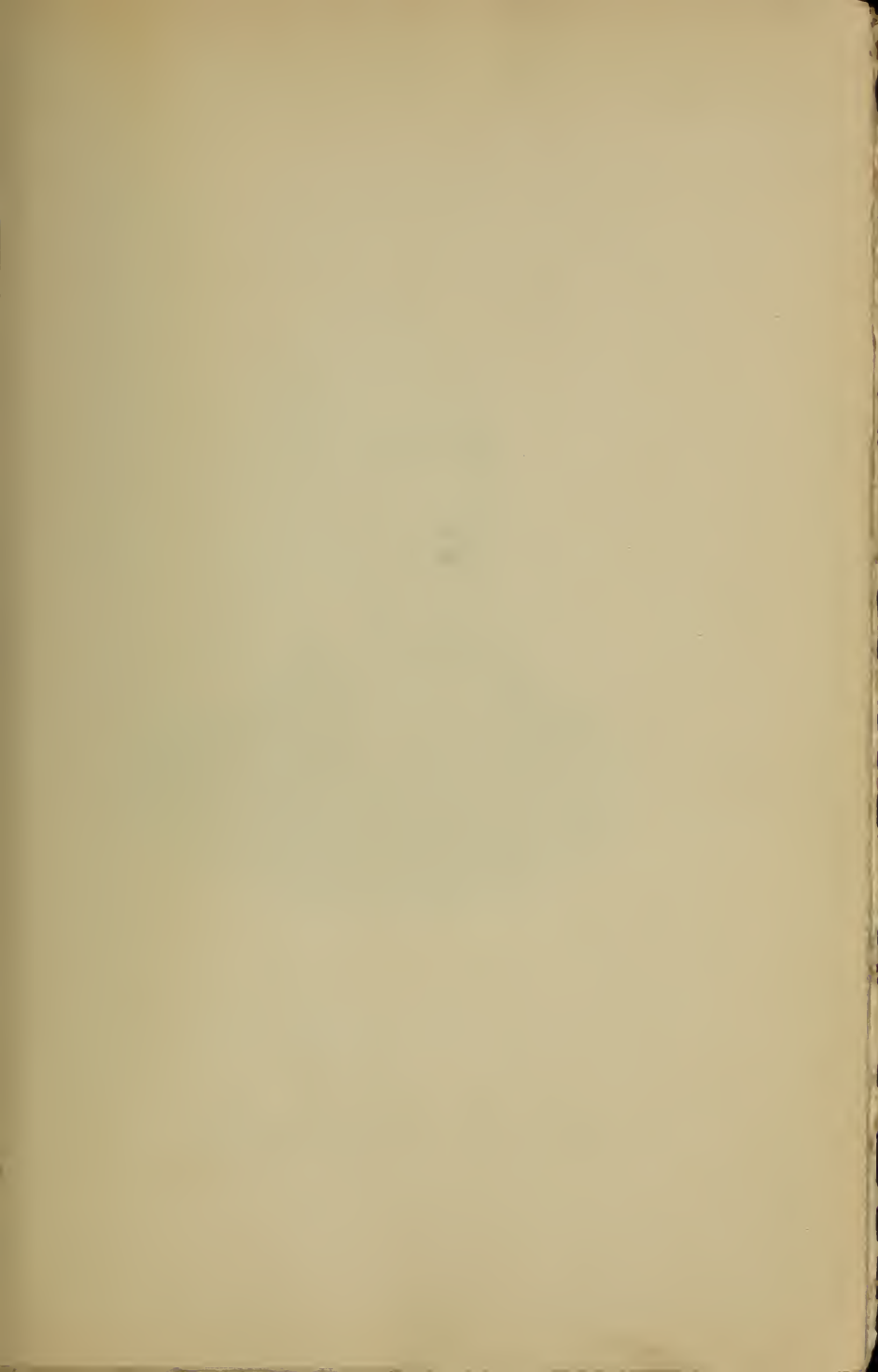
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C. F. McBanley

THE MINISTER A MAN
AMONG MEN

WITH A
BIOGRAPHICAL SKETCH OF
REV. CHARLES F. McCAULEY, D.D.

BY
REV. RUFUS W. MILLER, D.D.
SECRETARY, PUBLICATION AND SUNDAY SCHOOL
BOARD OF THE REFORMED CHURCH

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“There is a land where a man, to live, must be a man.

“It is a land of granite and marble and porphyry and gold—and a man’s strength must be as the strength of the primeval hills. It is a land of oaks and cedars and pines—and a man’s mental grace must be as the grace of the untamed trees. It is a land of far-arched and unstained skies, where the wind sweeps free and untainted, and the atmosphere is the atmosphere of those places that remain as God made them—and a man’s soul must be as the unstained skies, the unburdened wind, and the untainted atmosphere. It is a land of wide mesas, of wild, rolling pastures and broad, untilled valley meadows—and a man’s freedom must be that freedom which is not bounded by the fences of a too weak and timid conventionalism.

“In this land every man is—by divine right—his own king; he is his own jury, his own counsel, his own judge, and—if it must be—his own executioner.”

From “When a Man’s a Man.”

The Minister a Man Among Men

FOREWORD

IN THE winter and spring of 1915 the writer gave by invitation the first course of lectures under the Rev. Charles F. McCauley Lectureship, Theological Seminary of the Reformed Church, Lancaster, Pa. The members of the faculty and others kindly suggested the publication of the lectures, with a biographical sketch of the late Rev. Charles F. McCauley, D.D.

The occasion of the establishment of the Rev. Charles F. McCauley Lectureship on "The Minister as a Student of Human Nature, Clerical Manners and as an Executive," it is fair to say, arose from the fact that Dr. McCauley frequently said in the home circle that he wished theological students were required

to study "Miller on Clerical Manners." This statement had reference to a book, long since out of print, entitled "Letters on Clerical Manners and Habits," addressed to a student in the Theological Seminary of Princeton, New Jersey, by Samuel Miller, D.D., Professor of Ecclesiastical History and Church Government in the said seminary, published 1827.

During the latter years of Dr. McCauley's life this subject of Clerical Manners was frequently discussed in connection with the practical work of the ministry among the young and especially the modern Sunday School and Young People's Societies. This lectureship is, therefore, a beautiful and appropriate memorial which the daughter of Dr. McCauley has established, growing out, not only of the conversation of the home circle, but also of the life and character of Dr. McCauley himself.

Dr. McCauley was a noble, stately figure among us. There was a certain old-world grace and courtesy reflecting the strength and dignity of his soul. In the family circle, among the homes of his parishioners, in the congregation and Sunday School, in the wide sweep of the community and in the church at large, Dr. McCauley was known for his catholicity of mind, his comradeship of manner, his considerateness for others and his charity in the discernment of others' opinions.

It was the writer's privilege to be intimately associated with Dr. McCauley during the last years of his life, both as pastor's assistant and as a member of his home. Speaking from personal knowledge and the gracious influence of his personality, the writer aims to present, from the standpoint of his example, a few thoughts on the general subject of "The Minister A Man Among Men."

“* * * By a fine gentleman, I mean a man completely qualified as well for the service and good, as for the ornament and delight, of society. When I consider the frame of mind peculiar to a gentleman, I suppose it graced with all the dignity and elevation of spirit that human nature is capable of. To this I would have joined a clear understanding, a reason free from prejudice, a steady judgment, and an extensive knowledge. When I think of the heart of a gentleman, I imagine it firm and intrepid, void of all inordinate passions, and full of tenderness, compassion, and benevolence. When I view the fine gentleman with regard to his manners, methinks I see him modest without bashfulness, frank and affable without impertinence, obliging and complaisant without servility, cheerful and in good humor without noise. These amiable qualities are not easily obtained, neither are there many men that have a genius to excel this way. A finished gentleman is perhaps the most uncommon of all the great characters in life. Besides the natural endowments with which this distinguished man is to be born, he must run through a long series of education. Before he makes his appearance and shines in the world, he must be principled in religion, instructed in all the moral virtues, and led through the whole course of the polite

arts and sciences. He should be no stranger to courts and camps; he must travel to open his mind, to enlarge his views, to learn the policies and interests of foreign states as well as to fashion and polish himself and to get clear of national prejudices, of which every country has its share. To all these more essential improvements he must not forget to add the fashionable ornaments of life, such as are the languages and the bodily exercises most in vogue; neither would I have him think even dress itself beneath his notice."

LIFE OF REV. CHARLES F.
McCAULEY, D.D.

CHARLES F. McCAULEY

THE life of Rev. Dr. Charles Firey McCauley illustrates the truth of Emerson's saying: "We work as much by antagonism as by inspiration."

From his youth he encountered formidable hindrances. His life began in a peaceful country home in Ringgold's Manor, ten miles south of Hagerstown, Maryland, where he was born January 5, 1816. His early education was secured in a country school of his native district and in the Reformed Church High School at York, Pa. His parents were prosperous and prominent people in that section of the country, but by reason of the untimely death of his father and, subsequently, the second marriage of his mother, he was thrown upon his own resources.

He entered Yale College and graduated from that institution with high honors,

in 1838. After his graduation he taught, for two years, a family school at Natchez, Mississippi. This work proved of great service to him from a literary point of view. Later, he studied in Princeton Theological Seminary and then in the Theological Seminary of the Reformed Church at Mercersburg, Pa., graduating in 1843. His attractive and forceful personality, enriched by his natural endowments, and his thorough preparation for the ministry, attracted the attention of the Rev. Dr. John W. Nevin, President of the Seminary, through whose influence and advice the young minister was ordained and installed pastor of the Reformed Church at Mercersburg, Pa., June 11, 1843. Indeed, by special permission of the authorities of the Seminary, Dr. McCauley began his ministry in the Mercersburg Church prior to the time of his graduation. Here he at once manifested evidences of indefatigable zeal

and singular ability. During his short pastorate the congregation increased largely in numbers and made preparation for the erection of a new church building.

On November 1, 1845, he became pastor of the Reformed Church at Middletown, Maryland, and continued in this position until December 6th, 1855, when he entered upon the pastorate of the Second Reformed Church in the city of Reading, Pa.

His pastorate at Middletown was marked by an unusual intimacy between pastor and people. This was evidenced by the fact that when he resigned the congregation sent a protest and a large delegation to the Classis and for hours, on the floor of this judicatory, made an earnest effort to prevent the dissolution of the pastorate. His strong conviction of duty, however, led him to go to Reading, in the face of the fact that the Middletown people offered, if he would re-

main, to pay him a salary twice as large as that which he would receive in Reading.

A significant feature of his Middletown pastorate was the erection of a separate building (1846) for the use of the Sunday School, and the maintenance of a parochial school—a school with a very extended curriculum, organized and carried forward by the congregation, under the general direction of the pastor. During this period, also, the church building was remodeled and the country congregation at Burkittsville was constituted a charge by itself. As late as 1893 the pastor of the Middletown congregation, Rev. T. F. Hoffmeier, wrote concerning Dr. McCauley: “He was held in high esteem not only by the members of his own church but by members of all churches, and by persons of no church. It may perhaps be said that no minister ever resided here who was so universally beloved as Dr. McCauley.”

In those days he frequently visited his people on horseback. Members of the church who were little children during his pastorate have given illustrations of his attention and kindness to them. They relate how, in the home, he would speak to them, sometimes playing games, such as marbles, with the boys, and how, quite often, he would invite children to ride with him on horseback. After church service he would frequently lift little children into the carriages of their parents.

Dignified in appearance and manner, he was kind and gentle in his bearing, always a real gentleman in the best sense of the word, and never too formal to draw to himself the little ones of the flock. That he was a faithful and fearless watchman upon the walls of Zion is evidenced by a stirring address on the subject of Temperance which he delivered at Middletown, Maryland, in 1846,

on the occasion of the presentation of a Bible by the ladies of Middletown to Catocine Division No. 30, Sons of Temperance. By request, the address was published. It is an eloquent and fearless arraignment of the liquor traffic and of the attendant evils of intemperance. It commends the use of the Bible as a chart, and its principles and teachings as the only security for individuals and the state. Here is a passage worthy of proclamation from every pulpit:

“Rush, then, O! rush to the rescue of suffering humanity. Save the drunkard from the disgrace that awaits him. Open his eyes to the appalling exhibition of misery which is seen in his own family; unstop his ears to the plaintive cries that come from the broken heart of the wife, whom, on the bridal eve, he swore solemnly before men and in the sight of Heaven to protect, to honor and to love, and soften his feelings that he may once

more become capable of sympathetic and natural affection. Dash the scarlet goblet untasted from his thirsty lips and frown upon the bacchanalian priesthood who minister to his vitiated taste! Yes, frown upon them until they quail beneath your withering glance—for although their service is authorized by the law of God and man, from what strange and unheard-of principle is it that a man finds no mercy when he administers poison to his neighbors, but must be rewarded for his labor when he presents the intoxicating bowl, a slower but no less certain poison?

“Should any one pick your pocket in this crowd, he is indictable for an offense against the State. Whence thus is it, that he has done a meritorious act who has stolen away the reason of some unfortunate creature?

“We have laws to punish him who is accessory to the injury to property—

how then shall we define the conduct which sends forth the drunkard, reeling through the streets at the dead of night, with a lighted cigar, to wander amid the combustible materials that are often found in every village and city? But worse, far worse than all, by grogsellers the torch of discord and contention is applied to our domestic relations and, instead of joy, peace and harmony, dissension, bickering and sorrow mingle together around the fireside. And to close the scene, insanity and death are by them spread broadcast in the land.

“Arise, then, and resist the enemies of Temperance, the enemies of man, and that you may do so with the utmost efficiency, take this holy Book as the chart by which to steer your course.”

Illustrating the affectionate relations which should subsist between pastor and people, as well as the tenderness, humility and gratitude of Dr. McCauley, the

closing paragraph of his farewell sermon to the Middletown congregation, delivered December 6, 1855, is well worth reading. The text was 2 Peter, Chapter 1, Verse 15, "Moreover I will endeavor that ye may be able, after my decease, to have these things always in remembrance."

"But Heaven seems to beckon me away. O, may she give me strength, as this gloomy day seems in sympathy with my saddest heart. How severe the trial as I at this moment look back upon the past. For more than ten years I have had freely extended to me and mine, amid many sorrows, the kind attention of my faithful physicians and from farmers, mechanics, merchants, men of business, laborers, all, favors that bind me with a power to you that nothing can overcome. To one and all I feel bound by the ties of friendship. But, brethren and sisters, the parting hour

has come, and we who have lived so long in the sacred intercourse which holds between pastor and people must now clasp each other's hand for the last time, in this capacity, to meet again as witnesses at the bar of God.

“If this intercourse has ever been marred by an unholy feeling, if in the heat of excitement our infirmity has appeared in ‘hasty words uttered,’ or rash acts committed, let this day, whose fleeting hours are closing over the grave of our intimacy, quench every burning thought, bury in oblivion every unforgiven wrong, that no shadow may rest on the memory of our fellowship, that no throb may rend the heart, when we learn that one whose frailties we never forgave can no longer be affected by our contrition, nor reached by our friendship. Let all hearts burst the chains of selfishness and commingle in pure union in Christ Jesus our Lord.

“Beloved, our pilgrimage as pastor and people is over. More than ten years of Christian intercourse have bound round our hearts the bonds of friendship and love. The ties have been interwoven with our very being’s growth—ties which here are seemingly severed, yet ties by which we shall find ourselves indissolubly bound together even in the eternal world. Though one in Christ wherever our lot be cast, yet how hard to wrench our hearts asunder for a little while, until the weary wanderings of earth are over—how harsh that word, farewell:

‘A word that must be and hath been,
A sound that makes us linger; yet—
farewell!’”

Dr. McCauley entered upon his duties as pastor of the Second Reformed Church, Reading, Pa., December 16, 1855. This was two months and a half after the resignation of Rev. Moses Kieffer, who

had accepted the call to a Professorship in the Theological Seminary at Tiffin, Ohio. The congregation extended Dr. McCauley a call before hearing him preach. It was promptly declined. After earnest solicitation he preached before the congregation October 21, 1855, but expressed from the pulpit his determination not to accept a call to become the pastor. The following day the Consistory acquainted him with the dangers which threatened the congregation and appealed so strongly to him that he finally yielded, to become the leader of what seemed to be a forlorn hope.

The history of the Second Church illustrates the difficulties which occasionally attend the transition from the German to the English language. People feel most strongly on the subject of their religion and of their racial and national characteristics. It required great tact and wise leadership to meet the situation.

Rev. John Casper Bucher, pastor of the First Reformed Church, Reading, sought to introduce English preaching with the German. He was of the conviction that that old church should send out a colony to establish a purely English congregation. He was partly successful in his efforts, for twenty-five members of the First Church, along with a few others, organized the Second Church in July, 1848. Rev. Dr. Thomas C. Porter was the first pastor of the Second congregation, conducting services in a public school building. After a short pastorate, 1849, Dr. Porter accepted the Professorship of Natural Science at Mercersburg and the congregation returned for worship to the old church, but retained its organization. Later, a building was erected and dedicated amidst many anxious hopes and fears.

Embarrassments of the most trying character now succeeded each other.

The struggle for existence of the new church, during both the later period of Rev. Mr. Kieffer's pastorate and the beginning of Dr. McCauley's, is marked by a zeal and self-denial creditable in the highest degree to the worthy Christian men and women with whose tears it was baptized. Other denominations made overtures to it to pay the debt and contribute six hundred dollars a year to the support of the pastor, on condition that the congregation transfer denominational relationship. The propositions were promptly declined.

Dr. McCauley began his ministry on a promise of a salary of seven hundred dollars per year. The little congregation of one hundred and twenty members was frequently dilatory in payment of the salary. The people were generous but they were struggling to liquidate a heavy church debt. The mother church failed to render the assistance promised. There

were many who did not look favorably upon an exclusively English congregation.

In a letter to the Consistory of the First German Reformed Church, as it was then known, the statement was made that "the necessities of the congregation were met, for the most part, by a voluntary increased taxation assumed by the members of the congregation and others, and that, by putting forth every ability to the utmost and the exercise of the strictest economy and self-denial, the interest was paid and the debt reduced considerably, but, under the embarrassing influence of the late pecuniary crisis and the loss of some of the pillars of our church, by death, we feel that God has hedged up our path and there seems to be no way to go forward without aid from abroad, and, sustaining the relation to you of a daughter to a mother, we naturally turn our eyes homeward first, and this we do the more cheerfully because we hope that in our early home the parental heart still beats affectionately and that our wants will elicit a corresponding sympathy. With a church debt upon us we are not able to accomplish our mission for reasons which you can appreciate.

Our own efforts to remove it are proving greatly injurious to the prospects of the congregation. With us, individual power has been exhausted and what to do, we know not. But rest assured that no stone shall remain unturned if thereby we may perform the work assigned us and promote the interests of the German Reformed Church in this city. To remove the debt by turning away our home and severing ourselves from present ecclesiastical relations and friends would be to us distressing beyond measure. Of this you have ample assurance in our past refusal to do so, a refusal which has cost us a large amount of money but with which we are well satisfied if, in the end, our self-denial be no loss to our beloved Zion, which God and the Church forbid.

“To you we now look for aid in our extremity. We come as a daughter to a mother and tell our difficulties and dangers, confident in the expectation that your wisdom and piety will direct a proper course of action whilst holding ourselves in readiness to answer any questions or make any further explanations. We anxiously await your reply.

“In behalf of the Second Church.”

An unfavorable answer was made to this appeal. Then an appeal for aid was made through Synod, which resulted in only a single contribution. Personal application was at last found necessary. There was danger of foreclosure on the property. In the midst of a snow-storm and under discouraging circumstances, Dr. McCauley went on this mission, February 16, 1860. From the first effort \$3192.95 was collected without any expense to the congregation. The total sum collected by him and paid over to the treasurer of the church amounted to \$7256.27. His letters in the "Reformed Church Messenger," acknowledging the receipt of individual gifts from various congregations and giving his experiences, make interesting reading. In his first letter, speaking of presenting himself, as circumstances allowed, at the door of the church, asking aid for immediate relief, he says: "Had I consulted inclination I

would have declined the undertaking, but the pressing demands of the congregation render it necessary for me to be forgetful of personal feeling.”

From time to time during a period of three years, Dr. McCauley visited congregations in Pennsylvania and Maryland. He made frequent acknowledgment of the kindness and sympathy he received from pastors and people, and of the formation of friendships. He gave interesting accounts of the progress of the congregations visited and referred more than once to incidents calculated to cheer the heart and illustrate personal and congregational piety. Evidently his visits to the home and his public addresses touched the hearts even of children. Preaching in his former field at Middletown, on one of these trips, after having received from the congregation, a few years previously, a large contribution for the church debt, he obtained a

second liberal offering and, as he was leaving the church, had the following interesting experience: "A little friend, Maggie Smith, with smiling countenance, placed an apple in my hand whilst bidding me a cordial welcome. Subsequently, I presented it to a female friend who, in connection with several others, concluded that such an appropriation of it, as private property, would be a violation of my trust, and hence they determined to sell it for the use of the Second Church. The issue of the matter was that, after passing hands a number of times, they paid me \$15.36 as the proceeds of the sale. It brought as much as \$3.50 in a single instance."

While soliciting in Allentown, where a number of liberal subscriptions were made, a little girl who had been taught to give to all benevolent causes, after hearing a statement of the condition of the Second Church, expressed her regret

that her savings-box contained only 20 cents, and at the same time her intention to give what she had. Her mother suggested that the sum was too small to offer, but the girl remained unchanged in her purpose, and said that she wished to give, not only to aid the present necessity, but that in case of her future removal to Reading, she might be able to find a house in which to worship God in the erection of which she had borne a part. Dr. McCauley significantly added, "Would that all God's people felt as that little girl does. Then no good cause would be permitted to languish for want of funds."

At Carlisle, speaking of the delightful hospitality of the people and the kindness of the pastor and elder, he said: "By the way it may not be out of place to mention a pleasing little incident which occurred. Master Stephen R. Huyett, having learned that a collection would probably

be taken in our behalf during the Sabbath service, prepared himself with a dollar of his savings as a contribution, but, no such collection being taken, he embraced the first opportunity to hand it to me in person and he did it with a gracefulness and modesty that would have done honor to an older member of the church. Whilst he is the youngest confirmed member, he is, if I may judge from what I see and hear, all things considered, one of the most liberal.”

Dr. McCauley in after years often referred to his series of journeys extending over 4500 miles and occupying weeks at a time. It was a difficult task, done at great personal sacrifice, illustrating also the singleness of purpose, the devotion and the persistent energy of the man.

The successful establishment of this English congregation had a profound influence upon the mother church, and,

by the wise suggestion and influence of Dr. McCauley, was the means of bringing Rev. Dr. Benjamin Bausman to Reading, as pastor of the First Church. During the long pastorate of Dr. McCauley, the Second Church became noted for its benevolent giving. It grew strong and influential.

Frequently its annual contributions for benevolence exceeded the amount of its own current expenses. It returned many-fold the generous support accorded it in its time of stress and struggle.

On the occasion of the thirty-fifth anniversary of Dr. McCauley's pastorate, an address was made by Dr. Bausman. He said it was through Dr. McCauley's activity that he came to Reading, and at a time when he was an invalid at Chambersburg and not expected to survive many years. Dr. Bausman's friends at Chambersburg tried to persuade Dr. McCauley not to take a supposedly dy-

ing man from Chambersburg, when he replied: "Reading is as near Heaven as Chambersburg is and if he dies I will guarantee him a proper funeral." During those days when Dr. Bausman looked to Dr. McCauley as his chief counselor and friend, their souls became knit together in the bonds of brotherhood. The nature of this intimacy Dr. Bausman strongly expressed in these words: "Twice Dr. McCauley has knelt at my bedside in prayer when I was supposed to be dying. Twice I have passed through a similar ordeal at his bedside."

Rev. Dr. James I. Good, who also spoke on this anniversary occasion, said he was a Sunday School scholar when Dr. McCauley first came to Reading and that the good Doctor was always a friend of the children. He, himself, had gone out from the Second Reformed Sunday School into the ministry, as others have done, and he willingly bore

testimony to the efficiency of the pastor's work.

Confirmatory of Dr. Good's reference to Dr. McCauley's kindness to children may be mentioned the testimony of another minister who was a son of the Second Church. He relates that as a boy he would run several blocks in order to have Dr. McCauley speak to him.

In an editorial in the Reading "Telegram" there was expressed the high esteem in which he was held and the character of his work as pastor of the Second Church. The editor said:

"A pastor for thirty-five years, a record of remarkable trials and experiences crowned by a success due to an untiring industry and personal zeal and fidelity to the cause in which he was engaged; that is its own brilliant comparison.

"The masterly executive ability which gave an unpropitious project a place among the foremost achievements is not the only measure of merit. From the pulpit there came the

finished words of scholarship, profound Bible lore and practical thoughts on the duties of Christians. These efforts were perhaps never more effective and popular than now, for they are presented with apostolic authority and are like richest gems set in classic beauty and of rare value."

Dr. McCauley was in a real sense the father of the Reformed Church Extension in Reading. The place of leadership, however, is willingly accorded Dr. Benjamin Bausman, but the two men were inseparably associated in every forward movement. Both men were remarkable for their modesty and humility of character; both were of marked courage and unselfishness in the performance of duty.

The relationship between Dr. McCauley and his people was most intimate. The congregation was devoted to its pastor and was mindful of his self-sacrificing labors and his large, noble personality. As the infirmities of years came upon him the congregation was

glad to lighten his labors by giving him an assistant. In September, 1886, Rev. Rufus W. Miller was ordained and formally inducted into the office of Assistant to the Pastor. He continued as assistant until the resignation of Dr. McCauley. It may be well to note that Dr. McCauley, during these five years of associated service, usually preached once a Sunday, and entered heartily into the plans and activities of his assistant.

Always a wise counselor, he never, by word or suggestion, checked youthful enthusiasm. He approved of the new methods of organization, such as the Home Department of the Sunday School, established in May, 1887, the grading of the Sunday School, Young People's Societies, special work for young men, etc. He joined heartily in the advocacy of the Brotherhood of Andrew and Philip, which was started in the Second Church, May 4, 1888.

The congregation grew most rapidly and prospered greatly the last five years of Dr. McCauley's pastorate, because he was so wise and tactful in associating with himself a young assistant and worked with him in such complete unity and harmony. Three hundred members were added during these five years and \$30,000 given to benevolent objects.

During the thirty-six years of Dr. McCauley's ministry in Reading the number of Reformed churches in that city grew from two to twelve. The last year of his ministry was marked by the erection of a building for Faith Reformed Church, the money for which was given by members of the Second Church under the leadership of Dr. McCauley and his assistant, Rev. Rufus W. Miller, D.D. Indeed this spirit of church extension served to hasten the resignation of Dr. McCauley as pastor. The necessity of taking care of Faith Church as a mission,

because of its character and location, along with the large and growing work of the Second congregation and the failing health of Dr. McCauley, made his retirement imperative in order to meet the new situation. He presented his resignation and was made pastor emeritus for life.

In his farewell sermon, given November 26, 1891, he said:

“Sorrow and joy have been my lot and death has three times entered my household. God has given me his repeated benediction and many favors have I received from you. I thank God for having counted me worthy to be put into the ministry, although more lucrative pursuits and enjoyments were held out to me when I began. But to me this is a sad day for it severs ties which bind my heart strongly to you. It is entwined with the cradles of your children and the coffins of your dear ones. Ties which take hold of your sick beds and bind me to your social hearth, blazing with the fires of kindness.

“I bespeak a welcome for my successor but I ask, for the pastor who has been permitted

to pilot you for thirty-six years of the best years of his life, that you may keep a chair by the hearthstone which the old Scotch reserved for worn-out parents.

“Why do I retire when so essentially bound to you and yours? Failing strength reminds me of my inability to do what must be done in our enlarged work. I would retire gracefully when our work is most flourishing and in a condition to still further advance. ‘Ye are my crown and rejoicing.’”

Dr. McCauley did not long survive his active pastorate. He died June 19, 1892, aged seventy-six years, five months and fourteen days. In his last hours, in his delirium, he was apparently engaged in pastoral labors, in preaching and announcing hymns. He repeated the hymn, “Jesus, Lover of my Soul” and the Twenty-third Psalm and his warrior spirit left the body with the last words upon his lips: “A few more struggles and the battle will be won.” Just before, he had spoken and quoted to his daugh-

ter: "The Lord is my Shepherd" and "I Know that my Redeemer Liveth."

Yes, the Lord is "a very present help in time of trouble."

It is well never to forget that the success of a pastor's life is conditioned largely by his family and especially that of his helpmeet—his wife. Dr. McCauley was blessed with a wife fully devoted to his work. Mrs. Maria McCauley was one of seven daughters of Adam Hoke, born in Mercersburg, Pa., January 17, 1825. Adam Hoke was a man of substantial means and large intelligence, a member of the Mercersburg congregation. Several of his daughters married ministers. On May 2, 1844, while Dr. McCauley was pastor at Mercersburg, they were united in the bonds of matrimony. Eight children, three sons and five daughters, were born to them, as follows: Martha Ellen, who married Mr. William M. Fox, Reading,

Pa.; Charles A. H., who graduated with distinction at West Point Military Academy in 1870 and served the government continuously for forty-three years, being retired with the rank of Colonel and Assistant Quartermaster General U. S. A. He served with distinction in this country through several Indian campaigns and in the Philippine Islands; Edwin B., who was engaged in the iron business; Harriet Olivia, who, after the death of her mother, became his housekeeper and after her father's death married Hon. Andrew R. Schnebley, Mercersburg, Pa., and by her will established the Rev. Dr. Charles F. McCauley Lectureship in the Theological Seminary in the Reformed Church, Lancaster, Pa.; Emily A. M., who married Luther A. Yarrington, connected with the Reading Iron Works; Clara, who taught for several years in the Allentown College for Women; Katharine Louise, who married Rev. Rufus W. Miller,

D.D., Secretary, Publication and Sunday School Board of the Reformed Church, Philadelphia, Pa.; Harry Weber, who graduated with distinction at Yale University, 1888, fifty years after his father's graduation, and who is Captain in the Artillery Department of the United States Army.

As illustrating the faith of Dr. McCauley and the truly Christian life of the home circle, there is given herewith an extract from a letter written to his daughter while on a visit to her aunt at Mercersburg, Pa.:

Reading, Pa.
July 22, 1881.

Dear Daughter,

We thank you for your daily letters & postals as they prevent unnecessary anxiety. We are so glad you seem to be improving & hope for the best results from your visit now that you have gotten over the overexertion you made in the journey. Please tell uncles Andrew & Henry & Aunt Hally how very much we are

indebted for their kindness, and especially do we feel thankful to uncle & aunt for the great care they have shown for you. I am sure they have the smiles of your dear sainted mother for all their manifestations of love. Aunt Hally had no greater friend living than your mother. She felt friendly to every one but her love for your aunt knew no bounds. She spoke so to me on the last night of her life & I know that death has not broken that love for it was a love cemented by the blood of our dear Redeemer, & no power, neither life, nor death, can break that kind of attachment. It is the love of your mother that is bearing so rich a harvest to you now—And I know you will properly appreciate the kindness shown by uncle & aunt. It is hard to give up so good a mother but God does all things well yet it is very difficult to realize this comforting assurance. Still by faith we may rest assured of this fact. We may believe in the presence of a divine artificer sitting at the loom of what men call chance or fate, & weaving a fabric out of unseemly material that will be both precious & beautiful. “All things work together for good” to God’s people. Yes, they so work *now*. Not *some* things, not *joyous* things but all things. You take unseemly

colors, discordant & jarring notes, separate wheels, or cogs, or parts of wheels, & there seems nothing in them worth notice. Yet mingle the colors, properly placed on the canvas, combine the notes, & arrange the wheels, and what a beautiful picture, what a soul-stirring anthem, what a perfect & admirable machine is the result—We see so small a segment of the grand cycle of God's providence that we can not judge of the ultimate results. Could we see a greater segment many times we would no doubt rejoice where now we weep. Our only comfort is that God is our Father, infinitely wise & infinitely kind, and we may trust him with unwavering confidence. "What he does we know not now, but we shall know hereafter." Our afflictions must be interpreted in this light. He allows sorrows to overtake us often as the fruit of our own impudence or ignorance for our benefit & his glory. We know not at times how to read these dealings but if we try prayerfully to live near the Lord he will show his meaning in the end.

Now "we study, always failing!
God can read it, we must wait;
Wait, until He teach the mystery,

Then the wisdom-woven history
Faith shall read and love translate.

Leaflets now unpagged & scattered
Time's great library receives;
When eternity shall bind them,
Golden volumes, we shall find them,
God's light falling on the leaves."

Try to live near the Master & thus may we
through grace hope to meet our loved one in
peace & blessedness.

Mrs. McCauley, during thirty-five years of the ministry of Dr. McCauley, stood by the side of her husband. She was well known to many ministers of the Reformed Church. She excelled in hospitality and took peculiar pleasure to bestow kindness upon the clergy and to welcome them to her home, but to her husband she was especially a benediction. In seasons of severe labor she cheered him with words of encouraging approval. At times when clouds hung over his soul

she reminded him of the sun that was sinking behind the clouds. When agonizing over souls or the faithlessness of his hearers, she helped him to wrestle with God in their behalf, and when grieving over his supposed inefficiency, she pointed him to the unfaltering arm of our Father in Heaven.

In quietness, in uncomplaining patience, she bore her burdens. Dr. Bausman wrote of her:

“In works of charity and religion her heart and hands were ever eager to do and devise for the glory of God. In summer’s heat, in winter’s storm, she walked through our streets in quest of the poor and afflicted. Often she visited the hut of poverty alone, when affliction made walking painful to her, and brought comfort to God’s poor. All this she did at a sacrifice. I know whereof I affirm when I say that she deprived herself of not a few comforts in order to relieve the wretched. Possibly, sometimes, she may have been compassionate at the expense of discriminating judgment.

'Oft pity gave ere charity began.' But far better fail in that direction than not give at all."

How eminently appropriate and suggestive of the remarkably helpful relations and work of Dr. and Mrs. McCauley, is the fact that Dr. George F. and Emily K. Baer, who became members of the Second Church during the period of the pastorate of Dr. McCauley, placed a large and most beautiful memorial window back of the pulpit to the memory of Dr. and Mrs. McCauley.

WITH THE INSCRIPTION:

"To the Glory of God and in memory of Rev. Charles Firey McCauley, D.D., the beloved and honored Pastor—
From 1855 to 1892 by George F. and Emily K. Baer."

A brief reference to Colonel Charles A. H. McCauley, the eldest son, is pertinent. Colonel McCauley beautifully illustrated the close, loving relations of the members of Dr. McCauley's family. He never failed to write daily to his father, and he was continually planning

pleasant surprises in the way of gifts, etc., to his sisters. Colonel McCauley served in the Quartermaster's Department of the United States Army, and in that capacity lived in a number of cities throughout the land, as well as in the Philippine Islands.

In every place he identified himself with a local church, either of his own or of some other denomination, and became active in Christian work. He retained his membership in the Second Reformed Church, Reading, Pa., and was always a liberal contributor. Indeed, he became known throughout the Reformed Church for his generous gifts to churches, to the Boards and institutions of the Church. And like his sister, Mrs. Schnebley, he made liberal bequests in his will. His wife, Mrs. Olive Lay McCauley, and the three children who survive Colonel McCauley are continuing his benefactions.



C. M. Cauley

Colonel McCauley carried on an extensive correspondence with friends and others whom he had met in various places; numerous testimonies have come since his death, of the wide influence for good which he exerted in this way.

Colonel McCauley enjoyed an enviable army record. He was an author and at one time a member of several societies devoted to educational research. He issued several treatises upon various subjects, volumes of which now occupy the shelves of the libraries of the leading geographical societies in this country and abroad. He was a Fellow of the American Association for the Advancement of Science, a member of the Academy of Natural Sciences, Philadelphia, a member of the Nuttall Ornithological Club, Cambridge, Mass., and the National Geographical Society, Washington, D. C., a man of large spirit, broad sympathies, intensely patriotic, and a noble Christian gentleman.

DR. McCAULEY'S LARGER WORK

Dr. McCauley was preeminently a pastor who gave his chief time and attention to the work of his congregation always with a view of enlisting his congregation in the welfare of the community and the work of the Church at large. He never forgot the timely aid rendered to the Second Church by the people of the denomination scattered throughout the country. He inculcated a spirit of benevolence and established the ideal plan of having all public offerings go to the cause of benevolence. Every collection lifted in church services was placed in the hands of a treasurer of benevolence and administered for the missionary and other benevolent objects of the denomination and for the cause of charity. This plan was followed by the Second Church many years before the subject of systematic benevolence was emphasized in the churches. Naturally, there-

fore, the congregation never failed to meet its financial obligations and to go beyond the sums apportioned by the Classis or Synod.

For a period of forty-four years of the forty-nine of his ministry, Dr. McCauley was a member of the Board of Visitors of the Theological Seminary of the Reformed Church. He served as a member of the Board of Home Missions of his denomination, was President of the Synod of the Reformed Church in the United States, October, 1873, and in 1872 received the degree of D.D. from Franklin and Marshall College, Lancaster, Pa. He was among the first, in 1878, to endorse and encourage the new movement of the church in behalf of Foreign Missions and he never relaxed his efforts in behalf of that most important cause. While passing through the many years of the discussions in the Reformed Church pertaining to the question of doctrine and cultus,

though having decided convictions, he never became a heated champion of either tendency. He was a man of peace, a man of large charity and tolerance for the views of others. He engaged freely in union services, and especially in his later life advocated coöperation and united efforts with other churches. He used the stated forms in the conduct of worship and yet varied them as the circumstances seemed to demand. He depended upon the careful instruction of the youth, believed in educational religion, yet he was sympathetic toward various forms of evangelism.

CHARACTERISTICS

In person, Dr. McCauley was tall and slim. His presence was impressive and pleasing. He had hazel eyes, which often seemed to be brown, red hair in youth, which became brown as he grew older, features of serious import. He was a beautiful type of the faithful minister.

A man intensely human, with a loyal, loving heart. He ministered not as a lofty-minded official from his pedestal of prelatical isolation, not in a patronizing or perfunctory manner, but as a brother among the children of our common Father. Dr. McCauley sometimes called himself a Scotch-Irish Pennsylvania-Dutchman, combining in himself three nationalities.

His father was of Scotch-Irish extraction and his mother from a German ancestry. This combination counts for certain traits of his character. He possessed the robust grit of the Scotch, the impulsive vivacity, willing-heartedness and wit of the Irish, and the indefatigable industry and thoroughness of the German. Rev. Dr. Benjamin Bausman, for years his intimate friend and colleague, in his sermon preached at the funeral of Dr. McCauley, gave a true portraiture and analysis of the man and his work. Among other things he said:

“He possessed an ardent temperament; his character and convictions were singularly intense. He was intense in his likes and dislikes; an ardent leader of the good and an intense hater of the evil. His ministry was characterized by conscientiousness and consecration. By nature and by grace our brother seemed to have received a blood anointing. In whatever he undertook he was in blood earnest. This could be seen in the privacy of his home, in his intercourse with friends, as well as in his pulpit and pastoral ministrations. He wrought the rich appeal of the Gospel into his sermons. Nature and art contributed from their treasures to his ministry. Even his misfortunes were turned to fortunate issues. His diseases and bereavements became an education, published for the saving of souls. His active mind, vivid imagination, wealth of illustration and fervid utterance gave him peculiar power as a preacher of the Gospel. His sermons usually were vigorous and impressive. He was remarkably apt as an illustrator of dark and difficult questions. With discriminating skill he would draw illustrations from daily life as well as from history and the natural sciences. By means of parable and familiar speech, he

taught even the unlettered hearer to grasp profound truths.

“He excelled as a spiritual counselor, a comforter of souls distressed and of minds distressed. Practically he could put himself into their place, and see through their eyes. The grief of his people he often took upon himself, and their joy made his life more sunny. He knew the path to every home, and found the way to hundreds of hearts. Into homes of culture and huts of want he was welcomed as a Christian gentleman, no less than as a Christian pastor.

“There was a time when he was familiar with every court and alley of this city. In the uninviting homes of the poor he sat and listened to their sad story. To many he was the best, the only earthly friend they had. He was the father of the fatherless, the friend of the widows. Into his heart of hearts many laid burdens confided to none but God and their pastor. The moans of their sufferings sighed through his prayers, and the music of their joy rang through his devout praise. To a marked degree his sermons were mirrors, in whose reflection the unreported home and heart life of his people was brought to view. The children on the

street hailed him as a loving father and plucked his coat to share the good man's smile.

"Thus, year by year, acquaintance deepened into friendship, and friendship ripened into affection. The pastor became endeared as a spiritual father around whose grave hundreds drop their filial tear of bereavement. His sensitive nervous temperament felt the slightest touch of kindness and of wrong. It caused him many a pleasure and many a pang. Thereby the life of his people pulsated in his life. Souls that went astray gave him personal pain. Often he groaned and wilted under the reaction of severe conflicts for the good of others. For their sakes he often could not eat by day nor sleep by night. This keen, sympathetic touch with the conduct of his people sometimes gave him a gloomy, pessimistic view of life.

"The bereavements of his later years left a shadow over his heart which was lifted only by death. First his beloved wife, then a daughter and a son, were borne to their burial. It was the Lord's doing which he bore with Christian resignation, but the unhealed hurt he bore with him to the end. Thereafter, his heart was divided between the home on earth and the home in heaven. How often he stood by

his three graves in the cemetery, in deep reverie, as though through their gateway he might possibly get a glimpse of those gone before.

“These bereavements brought the eternal world very near to him. An over-powering sense of the preciousness of our Saviour, and of the soul’s perishing need of Him; of the pressing importance of helping people to find and accept Him at once, seemed to be constantly on his mind. He would not rust out but wear out, was his saying. To my mind, one of the pathetic things in this brother’s ministerial life was his intense passion for preaching Christ and saving souls, after being physically disabled. Then, more than ever, he longed to tell others what a friend we have in Jesus, what a father we have in God.

“Thanks to the considerate kindness of his people, this ardent longing of his waning life was at least partially realized. The pastor emeritus died in the harness, as he had often wished to do.”

Dr. John S. Stahr, President and Professor in Franklin and Marshall College for many years, was intimately associated with Dr. McCauley and the two were very warm and dear friends. He writes:

“Dr. McCauley was a man of strong convictions and a highly sensitive organization but with modesty and self-restraint he held himself in check so that he never lost control of himself or was drawn into doing an imprudent thing. He would not only refrain from saying an unkind word to his members, but more than that, he would not allow others to say an unkind word if he could help it. He had keen insight into human nature. He knew when to speak and when to keep silent. He understood when and how to approach those who needed his ministrations and, although he could reprove and rebuke if the occasion called for it, yet when he did so it was ‘the faithful wound of a friend.’

“Perhaps his strongest trait was his warm-hearted sympathy, the glow of which was felt by all who came under the spell of his personality. Dignified in appearance and manner, he was kind and gentle in his bearing. In society generally, a real gentleman in the best sense of the word, but in his congregation he was even more than this—he was the warm-hearted, sympathetic friend. With great delicacy and tact he never tried to force himself into the confidence of his people but he drew their confidence as naturally as the sun draws the tender,

growing plant or the cup of the open flower, and in the confidential relations thus established he could help those in distress. He could counsel and suggest. He could open the way for the beneficent work of the Gospel in the hearts of those to whom he ministered.

“In the church at large his influence was always widely felt. Modest and self-contained, he shrank from putting himself forward but he was not afraid to speak out strongly when the occasion required it, with a result commensurate with the strength of his personality.”

Dr. McCauley may be regarded as one of the great out-standing characters which the Reformed Church in the United States has thus far produced. He was a man among men, a faithful pastor with breadth of view and devotion to the Kingdom of Christ. His personality made him a force in his congregation, in the community, in the Church at large, and his gracious influence is still felt.

He was a man who was faithful in the every-day relations of life and his memory will abide.

“There is no end to the sky,
And the stars are everywhere,
And time is eternity,
And the here is over there,
And the common deeds of the common day
Are ringing bells in the far away.”

THE MINISTER'S PERSONALITY AND MANNERS

Thou must be true thyself,
If thou the truth wouldst teach.
Thy soul must overflow, if thou
Another's soul wouldst reach.
It needs the overflow of heart
To give the lips full speech.

Think truly, and thy thoughts
Shall the world's famine feed;
Speak truly, and each word of thine
Shall be a fruitful seed;
Live truly, and thy life shall be
A great and noble creed.

“God had but one Son, and He made Him a
minister.”—THOMAS GOODWIN.

THE MINISTER'S PERSONALITY AND MANNERS

LECTURE ONE

We need ever to remember the fundamental truth—that the work of the ministry depends primarily upon PERSONALITY. Dr. Fairbairn, in his *Pastoral Theology*, has put it forcefully:

“As the Christianity which should pervade and distinguish the membership of the Church is emphatically a life, so the Christian ministry, in which it may be said to culminate, must be regarded as: in the first instance a life, and secondarily a work. It has to do primarily with a condition of being and a course of behavior, and only afterwards with the ministrations of service. Not only must the two so exist together, but they must stand related to each other in the manner now indicated; the life from the first takes precedence of the work and

throughout must hold the place of pre-eminent importance.”

The demands and responsibilities of the ministry challenge us to develop to the utmost the capacities and the best qualities of mind and heart. No other calling has within itself such possibilities of development and fosters such vital relationship of the work to the worker as the ministry. That Great Heart of the past generation, Bishop Brooks, well said: “The Christian ministry is the largest field for the growth of a human soul that this world offers. In it he who is faithful must go on learning more and more forever. It is a continual climbing which opens continually wider prospects. It repeats the experience of Christ’s disciples, of whom our Lord was always making larger men and then giving them the larger truth of which their enlarged natures had become capable.”

Now it is the expression of personality which has to do with the minister's manners. We are to vitalize, enlarge, develop our personalities by the influence, not only of the spirit of God from above, but also by learning from others and from the accumulated experiences and wisdom of human society. Let us not despise or misunderstand the meaning of the term "Good Manners." After all, they simply represent the real Christian life and charity which ministers, above all others, should possess. Dr. Witherspoon in his "Letters on Education," while strongly urging the utility and importance of polished manners, remarks: "True religion is not only consistent with, but necessary to, the perfection of true politeness," and fortifies his opinion by "a noble sentiment," as he calls it, of the Prince of Conti; namely, "That worldly politeness is no more than an imitation or imperfect copy of Christ-

ian charity, being the pretense or outward appearance of that deference to the judgment, and attention to the interests of others, which a true Christian has as the rule of his life and the disposition of his heart.”

Let us at once remove the misapprehension which seems to lodge in the minds of many. They have heard so much of the hollow, insincere system of artificial manners, the false pretensions of politeness, that whenever the subject is mentioned they take for granted that the subject aimed at is that courtly polish and punctilious adjustment of smiles, bows, dress and minute attentions, which form so large a part of the Chesterfieldian Code found today generally in modern society.

This is not the thing here suggested. The customs of polite society, however, include many precepts and suggestions which are worthy of the attention of

even ministers. It may be true, as some one has said of Lord Chesterfield's "Letters to his Son," that they include "The morals of a prostitute and the manners of a dancing master" but this is no reason why we should be prejudiced against a subject which associates with it the traditions and treatment of an unworthy life, and yet a subject which is so important to one's usefulness. Rather we are to consider those qualities of heart and mind, those graces of the Christian life, out of which flow those manners which become the Christian gentleman. It is easy to look with a sort of contempt on all rules of behavior, to affect singularity of manner, and to assume that ministers are above the ordinary laws of social intercourse. Good men sometimes put themselves in absurd positions when they defy public sentiment and undervalue every code of rules whose object is to make men act like civilized people. This

prejudice and affectation, as well as the neglect of the amenities of life, are oftentimes due to the obscuring of the fact that the growth of Christian life and principle in the individual heart is a gradual process and not a superhuman or spontaneous matter.

The development of personality through right living and the exercise of the largest influence for good requires unceasing effort. It calls for self-denial, prayer and watchfulness. It includes numerous duties which cannot be fulfilled in all their relations and aspects without being made the object of intelligent and daily attention. The office of the ministry does not remove from a man pride, vanity, selfishness, envy, irritability, the habit of slovenly dress, and indolence.

Another fact to be kept in mind is, that the influence of our personality cannot be properly brought to bear upon others unless we have some knowledge

of the world. We must take account of the laws of social intercourse. We must see and study man as he is. The book of human nature must be studied as well as the Book of revelation.

We must study men. We should know their differences and varieties of temperament and point of view. We need to discern the different motives and the many types of character with which we have to deal: the slow-witted man, following others like a sheep; the man with open mind, quick to catch visions and to exercise good judgment; the genial man, the bilious, the sanguine man, the old man and the young, the man bearing the heat and burden of the day, the obstinate man, the conservative and the radical.

These varied types will probably be found within the circle of every congregation. We will need their coöperation. How important then the study and the

acquisition of those traits of character which will qualify for leadership and make us "wise as serpents and harmless as doves."

This study is important because the world judges the character of a man by his manners. Simple, manly manners are the indication of a manly and straightforward character. Tennyson was right when he wrote:

"For manners are not idle but the fruit of loyal nature and of noble mind." And Emerson well said:

"I have seen manners that make a similar impression to personal beauty."

The average man looks quite as much, if not more, to manners as to solid worth. He may be a poor judge of talents, learning and even religious profession, but of easy, mild and genial manners every one is a competent judge and, of course, is capable of being favorably impressed by them.

It is difficult for merit to secure a hearing and to enter the open door of usefulness if clothed with the skin of a porcupine. Men of ordinary attainments and of limited information but of fascinating and agreeable manners often succeed, where men of far higher qualifications, both intellectual and moral, but without attractiveness of bearing, frequently fail. Is it not also true that that which is of intrinsic worth appears doubly attractive when presented in a pleasing manner? We all recognize that the very same words uttered by one person may prove offensive and yet when spoken by another may be agreeable and acceptable. An action performed with an assumption of spiritual superiority may bring forth denunciations on the part of good people and curses by the worldly, while the very same action, when performed by another of even less talent, but with greater suavity and more tact,

is approved and exercises large influence. Edmund Burke puts it strongly, "Manners are of more importance than laws. Upon them, in a great measure, the laws depend. The law touches us but here and there, and now and then. Manners are what vex or soothe, corrupt or purify, exalt or debase, barbarize or refine us, by a constant, steady, uniform, insensible operation, like that of the air we breathe in. They give their whole form and color to our lives. According to their quality, they aid morals; they supply them or they totally destroy them."

We all recognize the value of "personal magnetism." But, after all, what is personal magnetism but only another name for readiness and considerateness and the application of the Golden Rule and the law of love in our dealings with others? Personal magnetism is the product of the cultivation of these qualities of mind and heart and of their translation into

words and actions. Some one has pointed out that the very word "Parson" means "persona," a person who represents the church, in whom its ideal is embodied or its character illustrated.

Recognizing the importance of the minister's personality and manners, the practical question is: "What can we do to attain these high ideals and exercise the proper influence as ministers of the gospel among men?"

First, by giving attention to the cultivation of those elements of character which make for spiritual growth and real manhood. Second, by culture of the soul for service. Third, by communion with God.

May I remind you that the pastoral epistles lay stress upon the minister's life? In the letters to Timothy and Titus, nearly all the directions given as to qualifications that should be sought have respect to character. Indeed, out of the

thirteen or fourteen different qualities mentioned, only one has distinct reference to the gift of teaching, virtually implying that *character* is the most essential thing.

For the sake of definiteness and brevity may I suggest to you the A.B.C. elements which make for the proper growth of the minister, in clerical manners? A—Adaptation, B—Brotherliness, C—Courtesy, D—Dignity, E—Enthusiasm, F—Fearlessness, G—Gentleness.

A—ADAPTATION

The modern science and art of teaching make much of the principle of ADAPTATION. The courses of study in the Sunday School are planned from the standpoint of the child's spiritual needs or the adaptation of scriptural material to the growing intelligence of the child.

The principle of Adaptation emphasizes the necessity of proceeding from the

known to the unknown, of meeting the pupil on his own plane of understanding. Is not this very thing needed on the part of the Christian minister in his dealings with men and women? Does not the great apostle suggest that the thoughtless and inconsiderate life of the minister is a grievous stumbling block and does he not lay down the rule: "All things are lawful for me but all things are not expedient"; "All things are lawful for me but all things edify not." A large part of Paul's first letter to the Corinthians deals with this question of ADAPTATION and the principle thus laid down is of very wide application. It bears upon the intercourse of the minister with the world, on his tactful dealings with men, on the question of recreation and amusements and on the far larger question of meeting men on their own ground, looking at questions from the other man's point of view. Here it is well to follow

the maxim: "Brethren, be not children in understanding, howbeit, in malice be ye children, but in understanding, be men."

B—BROTHERLINESS

By this I mean human sympathy, sincerity, unselfishness which will lead a man to deny himself the pleasure of the study or of interesting literature for the sake of humble service to individuals. It is easy nowadays to make a fetish of the word "Brotherhood"; to set up an idolatry of books, of ideas and theories of social service, and yet forget and deny the ties of humanity. It will not do to have simply a vague enthusiasm for humanity. We must have a growing interest in the individual man. The minister must further guard against the vice of professionalism, of examining and criticizing conditions in the cold dry light of intellectualism or of a morbid senti-

mentalism. Brotherliness can only develop through genuine interest in others. The best guarantee of its growth is human-heartedness. "I used to think," writes Hawthorne, "I could imagine all passions and all feelings and states of the heart and mind but how little did I know. Indeed, we are but shadows. We are not endowed with real life, and all that seems most real is but the thinnest substance of a dream 'til the heart be touched. That touch creates us. Then we begin to be. Thereby we are beings of reality and inheritors of eternity."

When there was a smallpox epidemic in Reading, Pa., years ago, Dr. McCauley showed the genuine brotherliness of a minister of religion when, at the risk of his life and of his family, he ministered to all sorts and conditions of men, scores of whom were not even connected with his congregation, who were taken down with the dread disease.

Little wonder that after several generations have passed by his name is still a household name in hundreds of homes and held in reverence by the city of Reading.

Another pastoral side in his life reveals the meaning of brotherliness. In a home of luxury, for several years a child was bedfast. Week in and week out the pastor visited in that home and prayed with the child and the parents, likewise in the poorer sections of the city was he found in loving personal touch and sympathy with a family where sickness and poverty prevailed for more than a year. These are typical instances of his faithful pastoral labors. As the late Dr. Charles S. Horne of London points out, the need of the day is not Elijah, the uncompromising individualist, remote, inaccessible, ascetic, but Elisha, the homely, friendly man whose place was in the hearts and homes of the people.

This is the new order of the ministry! The human, social, sympathetic minister who knows how people live, who enters into their joys and shares their occupations; who instinctively discerns their privations and will not see them defrauded of their rights.

C—COURTESY

If courtesy is politeness springing from kindly feeling, it should be so cultivated as to become an habitual attitude of the minister.

Courtesy is the ozone of ministerial life. It is that air and manner which is more expressive than words. It is the practice of civility, of putting one's self in place of the other man and so interpreting and ministering to life. An eminent business man, the son of a former Professor in this Seminary, whose training has been in the greatest mercantile establishment in this country, has said: "I have learned that

courtesy is the first law of trade and that it implies and includes politeness, attention, solicitude, sympathy, kindness, patience, cheerfulness, earnestness, loyalty, faith." If this be true in the world of business, how much more is it true in the work of the ministry.

Above all men, the minister must be so courteous and affable that he is easily approachable; possessing that happy faculty of placing every one at ease with him in conversation. The minister must visit from house to house, he must meet all classes of persons on the most important of all subjects. To him come the perplexed, the doubting, the timid, the tempted, the ignorant and desponding. As counselor and guide, as friend and companion, as the steward of the mysteries of grace, as an under shepherd, as a watchman upon the walls of Zion, giving the message of warning as well as of cheer, the minister soon discovers that in all

these relations gracious and genuine courtesy wins. It is not so much the great crises of life, as the daily experiences, which go to make up the sum of the minister's usefulness. The poet has well said:

“Hail! Ye small, sweet courtesies of life,
For smooth do ye make the road of it.”

Do not make the mistake of assuming that the courteous, tactful man, like the poet, must be born and cannot be made. Doubtless, temperament has something to do with the development of courtesy, but it is not true that it is always innate and never an accomplishment. The grace of God includes the possibility of the gift and large use of tactful courtesy. It is a question of requisite care and culture. We can well agree with Dr. J. H. Jowett, who says: “I believe that clumsy people can become tactful and that folk who are brusque and morbid can become gracious and courteous and that the in-

different and inconsiderate can become thoughtful and sympathetic. There is no excuse for our tactlessness and if even, temperamentally, we are tactless, it is our urgent duty to change it by the ministries of discipline and grace."

D—DIGNITY

We often speak of some one as a "gentleman of the old school." Does this not express the happy combination of courtesy and dignity so eminently becoming to the minister? There are men who think the secret of social success is found in being a "good fellow"; who are always joking, telling funny stories, turning everything to wit. Of course, humor has its place. Without it, the seriousness of life which constantly confronts the minister would be a burden sometimes too great to be borne, but ministerial wit comes dangerously near to moral weakness. Let there be plenty of laughter

and a genuine, childlike enjoyment of the proper things of life, but never a loss of reverence, never a ridicule of the scriptures by unseemly jokes; never the telling of stories with a double meaning. Here again, Dr. McCauley, with his Scotch-Irish wit, at times indulged in pleasantries which lightened and lifted, but there was always a dignity of manner which never for a moment caused one to lose respect for the man, there was in him a happy commingling of gracious courtesy and noble dignity.

True dignity means habitual self-control. It excludes uncontrolled outbreaks of temper. Perhaps ministers may be said to be peculiarly exposed to the temptation of losing their tempers in controversy. They feel deeply when their opinions are questioned or attacked. So much the more is there need for a double guard. No one loses more in the esteem of others and in his influence

for good than a minister when he lowers the dignity of his office by loss of self-control and self respect.

E—ENTHUSIASM

Let us remember that the word etymologically means "Having God within." Maurice speaks of the Christian enthusiast as the "God intoxicated man." One's experience with God is the measure of one's power with men. You remember that two of the three Hebrew words which are translated "prophet" mean "To see." The man who has spiritual insight and a vision of the thing to be done will have a sustained enthusiasm which makes it possible, amidst trials and difficulties, to persevere and to accomplish something worth while.

I suppose that at the time of ordination the sense of conviction of a divine call and the greatness of the task before the minister arouses enthusiasm. Now

it is this enthusiasm which must be maintained and kept fresh through the long years of ministerial work. We have a noble example in St. Paul, who maintained the enthusiasm he had at his call, as is evidenced in the Acts of the Apostles, and from the contents of every letter that he wrote. Reading his life and words one is impressed, not only with his sense of responsibility which continues always to be fresh and keen, but also with his abiding possession of divine help and strength to meet new and constantly changing circumstances. Paul brought his enthusiasm to bear upon every detail of ministerial work, whether it involved doing something for Onesimus, as in his letter to Philemon, or writing to the church at Rome; whether visiting from house to house or counseling the elders at Ephesus he acted as if he felt he was obeying a divine call.

Here is one secret of ENTHUSIASM, viz.: recognizing the greatness of the task and the importance of its details, together with throwing all our energy into it. Another secret is—the conviction and assured confidence of divine guidance and strength in persevering effort. From this point of view faith cannot be separated from ENTHUSIASM. Indeed, enthusiasm is faith in action. It is letting God work in us and working as if everything depended upon us. Paul expressed it writing to the Philippians, when he said: “I can do all things through Him who constantly strengthens me.” And to Timothy, referring to his first defense and the fact that he was forsaken, he said: “The Lord stood by me and strengthened me.”

Years ago I had the good fortune to hear Bishop Phillips Brooks speak in Boston. His sincerity and enthusiasm carried conviction to each one in his audi-

ence. He had a good thing. He believed in it with his whole heart. His enthusiasm was contagious and he made one feel that he had tested what he was talking about and that one wanted what he had. His intense and sustained enthusiasm made him the great preacher and teacher. In personal conversation and bearing, enthusiasm alone will carry conviction and persuade to action.

The minister has a task that challenges all his powers and if a vision of the work grips him, he cannot fail to be enthusiastic and bring every faculty of his being into action. We need constantly to recognize the truth that God works in and through our human personalities and that, with Him, we can conquer, and yet that the growth of His kingdom is conditioned by our activity.

“Move to the fore.

God himself waits, and must wait, till thou come.

Men are God's prophets though ages lie dumb.
Halts the Christ-Kingdom, with conquest so
near?

Thou art the cause, then, thou man at the
rear.

Move to the fore."

F—FEARLESSNESS

The quality of courage is indispensable to the minister. We need not despair if we are naturally of a timid disposition. If we let the grace of God take hold of our souls we can become fearless. Dr. Charles Sylvester Horne in "The Romance of Preaching" gives us a portrait of John Knox. He united in himself the statesmanship of Calvin and the fiery eloquence of Savonarola. Dr. Horne says that Knox insisted that he was a coward. There is no doubt that he was drawn into his eventful work against his own will and inclination. Could there have been a more heroic soul in holding out for God's cause against a crafty

hierarchy, a turbulent nobility and an insidious theology? The destiny of Scotland was in the scales and, under God, its freedom depended upon the fact that John Knox was no sentimental and effeminate champion of the new doctrine.

We are all familiar with the clever and insistent efforts of Queen Mary; her flattery, her shrinking, her laughter, her tears. But she could not move the fearless Knox. History has it on record that, as John Knox passed out from the royal presence, the whisper went around: "He is not afraid." Whereupon he replied, with a reasonably merry countenance: "Wherefore should the pleasing face of a gentlewoman affray me? I have looked upon the faces of many angry men and yet have not been affrayed beyond measure." It was like Knox to pray: "O God, give me death or give me Scotland." And what an appropriate sentiment for his grave—"Here lies one who never feared the face of man."

You can be sure that you will be tempted to be cowardly, to yield an easy acquiescence to the dominating will of some financial magnate of the congregation or to the persuasive wiles of some prosperous, luxurious and ease-loving family. Fidelity to your trust requires fearlessness to proclaim the message, to stand by Christian principles and to yield neither to stern looks nor to soft speeches.

I well recall the fearlessness of Dr. McCauley in the Prohibition Campaign in Pennsylvania, 1889, when it required courage to take a stand in the congregation where the majority of the men were, by their environment and by their habits of life, opposed to the cause of temperance. Dr. McCauley stood for the principle of total abstinence for the individual and Prohibition for the State and declared his convictions both in public and in private; and long before that, in the

year 1846 in his pastorate in Middletown, Maryland, he spoke courageously in behalf of the Temperance cause.

To be a leader requires the courage of one's convictions. You must lead in thought and in your attitude to great reform; you must be in advance of the crowd, and be aggressive in pulling down strongholds of evil. The Bible is full of appeals and demands for this fearless life. "Be not fearful, but believing." "Fear not, for I am with thee; be not dismayed for I am thy God."

To do this you must set a steadfast face against sin and fear nothing but God. You must apply the antiseptic treatment by keeping your spiritual life in good condition. Falling below par in spiritual things will make you susceptible especially to the bacteria of fear and evil. The old phrase runs: "The Christian's doubt is the Devil's opportunity."

G—GENTLENESS

Closely allied to Fearlessness is the spirit of Gentleness. The divine word is: "Thy gentleness hath made me great," and the Apostolic injunction reads: "The Lord's servant must not strive, but be gentle towards all, apt to teach, forbearing, in meekness correcting them that oppose themselves."

This Christian grace is in contrast to the contentious insistence on one's rights, for the natural man is always ready to assert his rights, rather than to obey the law of love. The minister is an official but his office is that of servant and brother, rather than an officer clothed with human rights.

What is the story of the medieval Church but a narrative of the tyranny of clergymen who, for hundreds of years, little by little, compacted themselves into a hierarchy, developing into the most appalling, intolerable despotism that the

world has ever known. Laymen were crowded out of the place appointed them by the great Head of the Church. They were allowed no voice whatever in the government of the Church. These ministers were men of like passions with ourselves. In their hearts was many a noble aspiration and in their lives they did many noble deeds, but ambition, pride of place, lust of power, darkened the light of their ministry and made it easy for them to formulate plausible policies and present specious reasons as a vindication of their acts.

We suffer today from the despotism of the past and Protestantism is not exempt from the pride of office. Dr. Charles E. Jefferson well says: "If one were to go up and down our Protestant world, noting carefully the sins of clergymen, would he not write in his list such as these: autocratic manner, imperious temper, consequential air, dictatorial disposition,

self-assertion, hankering for distinction, ambition for higher place, arrogant presumption, refined but earthly worldliness? Every man has in him the elements out of which Rome built a despotism which enslaved the world."

Peter, in writing to the pastors in his day, said: "Tend the flock of God, not as lording it over the charge allotted to you, but making yourselves examples to the flock." In other words, our power is given us to use in the path of service and in the spirit of humility. It was this truth which our Lord constantly emphasized in his teachings and in his relations with the twelve. But we need ever to remember the dangerous ground upon which we stand when we find that it is possible to have the mind filled with thoughts of self-abnegation and unselfishness, and at the same time, as a result of sin, be dreaming of pre-eminence and power.

Many a time you will be tempted, when attacked, to defend yourself; when misrepresented, to explain. Better not apologize nor explain but let your life speak for itself. For the sake of the growth of your denomination or the kingdom you may be put in a position where you should help to start other churches and allow credit to be given even to others. There is no grace which you will need to exercise more than that of humility and the royal rule of seeing or doing nothing which would make any one uncomfortable.

Dr. McCauley began his pastorate in Reading, when there was decided and out-spoken opposition to an English congregation and when the mother church repudiated her promises of financial support, but he led his people on peacefully and there was never a quarrel between the two congregations.

He aided in securing as pastor of the First Church Dr. Bausman, and for more

than thirty years these two brethren, differing greatly in temperament, labored together as brothers and most intimate friends. In a very real sense, Dr. McCauley was the father of Reformed Church extension in Reading, which led to the establishment of thirteen congregations before his death. And yet he cheerfully accredited the place of leadership to another. By his coöperation, his self-denial and self-effacement, in sending out hundreds of his members to new congregations, he manifested the true spirit of the Christian minister, and in it all his gentleness made him great.

Summing up all these elements of character: Adaptation, Brotherliness, Courtesy, Dignity, Enthusiasm, Fearlessness, Gentleness, we find that they fuse together into one great motive power of the ministry.

Do we not see this in the teaching of St. Paul's First Letter to the Corinthians?

Chapters 12, 13, 14 have one subject—viz.: The endowment of the Church and its purposes. Indeed, in the twelfth Chapter, the unity of the Church is asserted, coupled with the prevailing thought of the diversity of gifts and endowments, services and activities. The fourteenth Chapter refers to speaking with tongues and the understanding, prophecy, praying with the spirit, etc., but while Paul magnifies the gift of God and our responsibility for the right use of diversified gifts and talents, he gives the heart of his message in the thirteenth Chapter when he says: “I proceed to show you a way, by all comparison the best”—and that way means a determining and impelling and controlling principle and motive.

The wonderful thirteenth Chapter is an inspired definition of love. Surely if ministers of the gospel were to read and give themselves to meditation daily on

this pathway of supreme excellence and power, their lives would be transformed and the work of the Church would be immeasurably advanced.

The second method enriching personality is suggested by the general term "culture." I recognize that the elements of character which we have been discussing have reference to the culture of the soul and are included in the general idea of culture, but I desire to call your attention to an aspect of culture not included in that which we have already considered. It goes without saying, that there are great intellectual demands made upon the minister and that, for the purpose of an efficient ministry, "as iron sharpeneth iron," so great books must be read to quicken the mind and put iron into the mental constitution. Idea and illustrations must be acquired by a wide range of reading.

No man can remain long in the pastorate, particularly in any one field, without giving attendance to reading and without being a student in the real sense of the term.

Dr. McCauley could not have remained thirty-six years in one pastorate, preaching to a congregation whose membership included at times as many as twenty lawyers, had he not spent hours of toil in his study. It is a simple record of fact to say that with the cares of a large family upon him he found it necessary, in order to secure quiet and hours of study, to labor constantly late at night.

While we dare not neglect this intellectual culture, I wish rather to say a word in behalf of "Culture for Service." The message of the pulpit, the hours of study, the activities of the week, must ever aim at mental and spiritual unselfishness. There is great danger in the intellectual life of ministers, under the

plea of a great and holy work, to be lovers simply of themselves. College and seminary education easily engenders intellectual pride and the exclusive taste of a cultivated class, and many a minister follows his taste and seeks companionship in his books or associates almost exclusively with people who love books and have tastes in common with him.

How easy to pursue truth for itself without any regard for its effect upon men. Beware of becoming more interested in books than in lives, in theories and speculations about the truth than in truth as a food of life. Rather by far nurture your soul by the strength developed in exercising your knowledge for the good of others.

Is it not a significant fact that every truth of revelation has its practical bearing? A fair test of truth is its ability, upon being preached and taught, to quicken, comfort and purify the souls

of men. Without this, all intellectual efforts are mere speculations of the study, idle theories of mental gymnasts.

I plead for spiritual culture for service.

Let us recognize that the test of spirituality is service and that service is the logical and lofty means to spirituality.

In the fifteenth Chapter of John's gospel our Lord unfolds the relation of intimacy in which he would remain with his disciples: It is an organic relation—vital, like that of the vine to its branches.

The striking fact in that passage is that almost every verse tells us that the branches are in the vine for the sake of the fruit and are allowed to remain there only on condition of fruit-bearing.

We are God's disciples and His joy is in us only in proportion as our lives are enriched for the sake of others.

Work, whether in the study, search for truth, whether in the written Word of revelation or in God's great outdoors—

Work, in the homes of people, in the community, in the influences everywhere set in motion—*Work!* This is health and growth and life!

And may I add that the richest experience and development of spiritual culture come in ministering to the individual. Here our knowledge must be personal, experimental and practical. Here we discover that intellectual endeavor does not necessarily lead to right conduct. We soon learn the fact that our conduct and the conduct of others is far below the plane of our thought. We know, vastly better than we do, the things that are right and true. Thus, in dealing with the individual and in developing constant interest in individuals, we learn the function of good teaching; viz.: *The cultivation of the feeling powers of the soul.*

Our pulpit methods will change. We will learn the mistake of making the

appeal simply to the intellect; we will discover that we must touch the heart and the conscience in order to secure right action.

Jesus taught that it is not what we know or feel but what we *do* that makes life worth while. And so in the culture of the intellect, the feelings and the will for service among others do we attain the right character for ourselves.

Lastly, but first in importance, and first as a method of personal enrichment, and helpfulness for others, we come to consider the question of communion with God, or personal and intercessory prayer.

For the Christian minister, character and culture are conditioned by his fellowship with the unseen. The secret of power, of the achievement of a genuine saintly character, is the same in every age. It is with God. Men of all ages, who have done great things, and men of today who are doing great things, disclose

to us that their fellowship is in the secret place of power. Dr. Jowett in suggesting how to avoid the perils of the preacher indicates our possible enrichment. He writes "By studious and reverent regard to the supreme commonplaces of the spiritual life, we must assiduously attain to the culture of our souls. We must sternly and systematically take time for prayer and for the devotional reading of the Word of God. We must appoint private seasons for the deliberate and personal appropriation of the Divine Word, for self-examination in the presence of its warnings, for self-humbling in the presence of its judgments, for self-heartening in the presence of its promises, and for self-interrogation in the presence of its glorious hopes." "We are great only as we are God-possessed; and scrupulous appointments in the upper room with the Master will prepare us for the trials and hardships of the most

strenuous campaign. We must, therefore, hold firmly and steadily to this primary principle, that of all things that need doing, this need is supreme, to live in intimate fellowship with God." "Let us steadily hold a reasonable sense of values and assign each appointed duty to its legitimate place, and in any appointment of values this would surely be the initial judgment, that nothing can be well done if we drift away from God. Neglected spiritual fellowship means futility all along the road."

Meditation should be associated with prayer. Meditation is an invigorating heart tonic. It is both a medicine and a food. It is the strong and steady grasp of eternal truths, holding them up in their relations and their sweep, holding them before the mind until they become vivid, all-possessing realities. The spirit becomes serene and transfigured when we spend moments on the mount.

This discipline of the soul gives us the vision glorious and only as we have "the light that shone never on land or sea" can we become a blessing in our ministry. Perhaps the great peril and temptation that besets us in the changed conditions of our times is the failure to give large enough place to prayer and the devotional study of the Word. We meet it in the home and we meet it in the study and personal life of the minister.

As a theological student I shall never forget the sense of shock I experienced in attending, for the first time, a large church body and in being placed in the same room in a hotel with two or three ministers, to notice their failure to kneel in prayer night and morning. Some one may say they had prayer aplenty in the church, but this very insidious and unconscious appeal of the minister's work must be reckoned with.

Nothing can take the place of daily, personal prayer and of intercessions in secret. This highest culture requires purpose and method and regularity. It is tremendously difficult but its rewards are in proportion, for as John Eliot, the great apostle to the Indians, said long ago: "Prayer and pains through faith in Jesus Christ, can accomplish anything." Of our Master we read: "In the days of his flesh He offered up prayers and supplications with strong cryings and tears."

We cannot enter into the triumph of the ministry unless through fellowship with Christ. "That I may know Him and the power of his resurrection and the fellowship of his suffering," says Paul. "Our fellowship is with the Father and with his Son, Jesus Christ," says John.

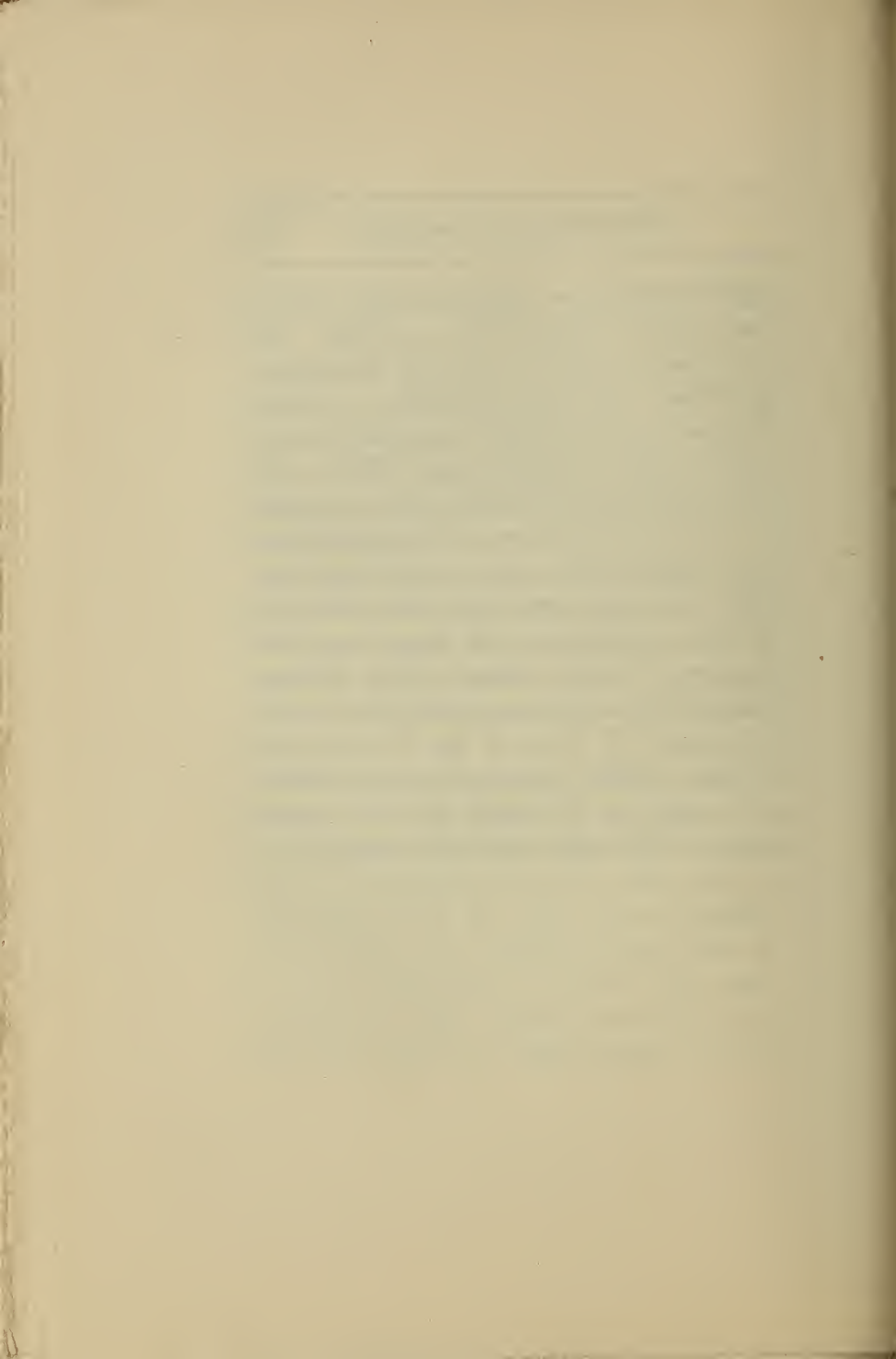
If we are to fill our place among men as the representatives of Christ, his witnesses sharing his life, we must keep

in daily and constant association with Him, and so will courtesy, patience, courage, gentleness, considerateness, forbearance and good temper and love and all the strong and attractive graces grow in us. For they are fruits, the natural and spontaneous growth of communion with the Lord.

Let us have and aim to attain high ideals of the ministry and then we will be able to fulfill that description of the work of the ministry which President Woodrow Wilson set forth several years ago:

“What is it that the minister should try to do? It seems to me that the minister should try to remind his fellow-men in everything that he does and in everything that he says, that eternity is not future but present; that there is in every transaction of life a line that connects it with eternity, and that our lives are but the visible aspect of the

experiences of our spirits upon the earth; that we are living here as spirits; that our whole conduct is to be influenced by things that are invisible, of which we must be constantly reminded lest our eyes should be gluttonously filled with the things that are visible; that we should be reminded that there lurks everywhere, not ungraciously and with forbidden mien, but graciously and with salvation on its countenance, the image and the memory of Christ, going a little journey through the earth to remind men of the fatherhood of God, of the brotherhood of men, of the journey that all spirits are taking to the land that is unseen and to which they are all to come."



THE MINISTER AS A MAN IN HIS RELATIONS TO AND WITH OTHERS

A PASTOR

(Dr. John G. Holland)

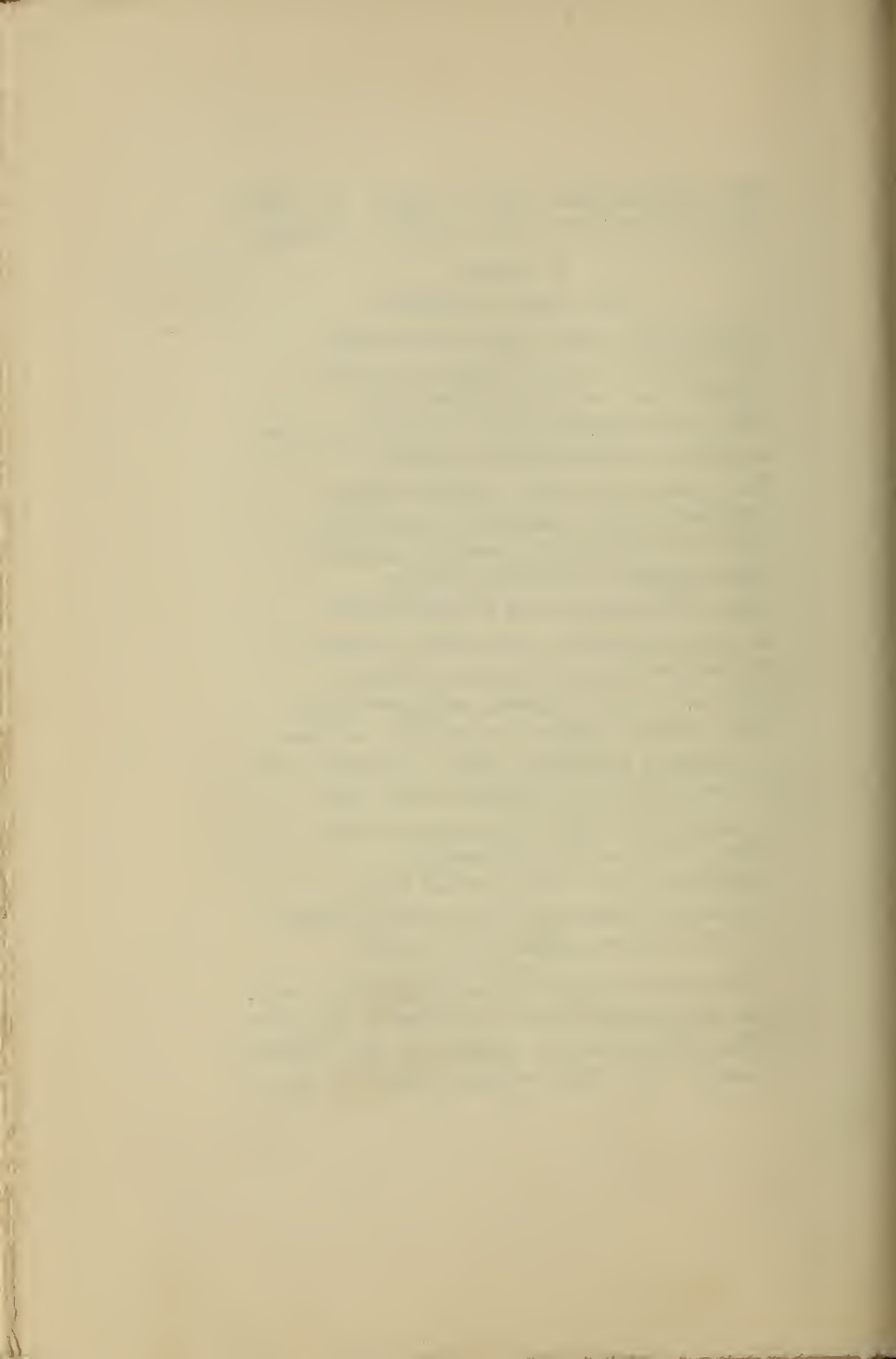
He knows but Jesus Christ, the crucified.
Ah, little recks the worldling of the worth
Of such a man as this upon the earth!
Who gives himself—his all—to make men wise
In doctrines which his life exemplifies.

The years pass on, and a great multitude
Still find in him a character whose light
Shines round him like a candle in the night;
And recognize a presence so benign
That to the godless even it seems divine.

He bears his people's love within his heart,
And envies no man, whatsoe'er his part,
His church's record grows, and grows again,
With names of saintly women-folks and men.
And many a worldling, many a wayward youth,
He counts among the trophies of his truth.

O, happy man; There is no man like thee
Worn out in service of humanity.
And dead at last, 'mid universal tears,
Thy name a fragrance in the speaker's breath,
And thy divine example life in death.

The test of a minister is his ability to save souls.
This is the divinest work in the world. No other
calling lends itself so readily to the winning
of souls. "He that winneth souls is wise."



THE MINISTER AS A MAN IN HIS RELATIONS TO AND WITH OTHERS

LECTURE TWO

Some time ago an article appeared in the American Magazine entitled "Is the preacher a Molly-Coddle?" In the course of the article the writer makes the following statement: "Among strong, steadfast, manly business men, as well as among the athletes of the baseball and football field, there is a kind of belief or feeling that all preachers belong, in some measure, to the 'Molly-Coddle' class."

We recognize that this is an extreme statement and that oftentimes the man of the world regards anything beyond his own material circle or outside the range of his experience as belonging to the effeminate and weak side of life. Nevertheless, it is worth while to ponder such a statement, even though we finally discard it as unfair and extreme.

Current criticisms of ministers contain some measure of truth. On the one hand, the ministerial training and the fact that ministers are not called upon to give an "accounting" of their work, in the business sense of the term, has a tendency to make them lax, flabby, lethargic and impracticable. On the other hand, the calling of the ministry offers the finest opportunity for that combination of strength and gentleness which is the fruit of the finest piety and a characteristic of genuine manliness.

The minister of today, as never before, can bring a world of heavenly ideals and inspirations into the life of the common day. The demands made upon him put iron into his blood, vision into his ideals, energy into his activities and greater determination into his will. The words of Kipling surely apply to the preacher:

"Go to your work and be strong,
Halting not in your ways,

Balking the end half won,
For an instant dole of praise.
Stand to your work and be wise, certain of
word and pen,
Who are neither children nor gods,
But men in a world of men."

For the minister to be a man among men and to sustain the proper relations, it is important

FIRST, that he sternly apply himself to the problem of self-discipline. He must conscientiously set before himself definite aims and a standard of action and efficient study of human nature. These aims and standards will help him to form correct habits and to make his work increasingly effective.

A study of the lives of successful men of affairs and of efficiency in business shows the value of putting down in definite form, maxims and guides of action for the formation of right habits and the development of character. You remem-

ber that General Washington compiled a code of morals and manners, which still exists in a manuscript in his own handwriting, entitled: "Rules for behaviour in company and conversation." Note a few of them:

(1) Every action in company ought to be with some sign of respect to those present.

(2) Be not hasty to believe evil reports to the disparagement of any.

(3) Speak no injurious words, neither in jest nor in earnest.

(4) Scoff at none although they give occasion.

(5) Speak no evil of the absent for it is unjust.

(6) Be not angry at table whatever happens and if you have reason to be so, show it not. Put on a cheerful countenance, especially if there be strangers, for good humor makes one dish of meat a feast.

(7) Labor to keep alive in your breast that little spark of celestial fire called conscience.

Benjamin Franklin might have become the man he was without the elaborate rules and maxims which he laid down for his guidance. But they helped instead of hindered, and the sayings in Poor Richard's Almanack, applying to every-day life, exercise an influence even to this day.

That prince of merchants who has revolutionized business methods is fond of summarizing, in the form of brief rules and statements, correct principles and methods which lead to success. Not long ago Mr. Wanamaker, in one of his editorials in a newspaper advertisement, made some admirable statements which apply to the minister who desires to be a genuine man and a true merchantman of heavenly goods:

“An unsuccessful clerk or business man does not need to look far for the

cause of his trouble. It is generally in himself or herself. It may be one of this dozen of little things that are not little things:

1. He forgets that his worth is manifest by what he produces in management or sales.

2. He finds excuses for not doing instead of finding ways to do what should be done.

3. The world goes ahead in almost every direction, and he keeps on the humdrum turnpike where somebody will have to pay the tolls.

4. He is not observant, accurate or thoughtful.

5. He is sailing by the broken compass of chance.

6. He flatters himself by comparing himself in his own mirror instead of with others that have passed him in the race.

7. He thinks nobody notices that he has fallen behind.

8. He does not love his work as he used to, and therefore his enthusiasms have been lost.

9. He puts off too many things until tomorrow.

10. He is unconscious of being idle much of his time, and lets the day go by lacking results he could have attained.

11. His lack of thoroughness blocks his leadership.

12. However honorable, he fails to realize that his example affects others."

You remember the description which St. Paul gives of himself both as a Christian minister and as a Christian man: "Not that I have already obtained or am already made perfect but I press on, if so be that I may lay hold on that for which also I was laid hold on by Christ Jesus."

In the ministry, contentment with ourselves or our achievements is fatal. St. Paul's description is a perfect picture

of the strenuous life and to that life we are pledged. Goethe's line is "Who grasps the moment as it flies, he is the real man."

Note briefly a half dozen factors which are fundamental for personal character and one's influence on others:

1. Decision of character is necessary to successful accomplishment either in study or in action.

The college educated man, if he has profited by disciplinary studies, has cultivated the power of habitual concentration of mind on any one subject that may be presented to him. Decision of character is not simply courage and perseverance in the accomplishment of one's subject but it is also that ability to give one's self unreservedly to the work of the moment, turning neither to the right nor to the left. It means firmness, constancy of purpose and clearness of vision as well as the courage of one's convictions.

Decision of character will prevent a man from "dawdling," as Sir Walter Scott used to call it; wasting of time, whether in idle reading or in doing unnecessary things or in constantly postponing a decision. "Ever learning and never able to come to a knowledge of the truth."

I have never forgotten a conversation with the late Geo. F. Baer, President of the Philadelphia and Reading Railroad. It occurred in the first year of my ministry. Speaking of the large number of subjects which come up for consideration before business men and the need of giving instant direction, Mr. Baer said: "Come to a decision quickly, after you have looked at the subject from various points of view, then stick to your decision and go ahead."

The minister is to be enterprising, alert, decisive—surrendering himself to the work. This calls for a happy combination of knowledge, zeal and dis-

cretion, wide sympathy, keen but cool judgment, alertness and a spirit of hopefulness and enthusiasm which convinces and persuades.

Decision of character will lead you to stick to the right; to choose between higher and lower values, between the less important and more important thing. Your work, like the proverbial woman's work in the home, is never done. It is a question of choice in the doing of a multitude of things and the man who is firm and sympathetic, persevering and energetic, deliberate and wise in plans and indefatigable in execution, will secure results where the timid, irresolute, procrastinating man will fail.

2. Punctuality. Closely allied with decision of character is the habit of being punctual. This means promptness in keeping engagements and in attending to work. On many a business man's desk you will find the motto: "Do it now."

For five years I was associated with Dr. Charles F. McCauley. This fellowship began when he was seventy years of age. During that period of time a marked characteristic of his was a careful planning so as to meet every engagement promptly. He was always on hand to see that the church services began on time. If a call came to visit the sick or information was given concerning a new family, the duty was attended to promptly. Notwithstanding the infirmities of age, his correspondence received prompt attention.

In these later years I have had large experience in a general church position with hundreds of ministers. It may be surprising to you, but nevertheless true, that you can often determine the secret of a man's efficiency and his ability to do a large amount of work by his promptness in answering letters. The man who is constantly putting off things, instead

of attending to them promptly, develops a weakness of character which inevitably leads to loss and inefficiency. Coöperation, or, as it is called in college and business circles, "Team Work," is essential in the conduct of the church's work and unless one is prompt in attending to his work and in keeping his promises, and punctual in meeting his engagements, he cannot hope to inspire others with confidence or to secure their activity in the cause in which he himself is interested.

The manifold duties of a minister's calling make it impossible for him to wait upon moods or states of feeling for doing his work. It is only by prompt and continuous application to the duty of the hour that the minister can hope to be a "workman that needeth not to be ashamed."

3. Personal Habits. The minister's relations toward others are affected by habits of cleanliness, dress, eating and

often of sleeping. It is our duty to be physically fit, to apply rules of health to our daily living, to appear in such clothes as are fit and becoming and to give such personal attention to our appearance as will not be the cause of stumbling or the occasion for remarks on the part of others.

The minister is a public man and he is likely at any time to mingle with his parishioners in the store, in the office or in the home. We all know individual ministers who become very negligent in matters of dress and ordinary cleanliness. They may be able ministers of the gospel but very often when their names are mentioned, their slovenly dress and little mannerisms to the exclusion of their nobler qualities of mind and heart likewise suggest themselves. In these things we need to remember, as Emerson has said: "Good manners are made up of petty sacrifices."

As our habits are the reflex of repeated actions, in the study and in the home, and in our social contact with others, it is necessary to have standards and plans and at certain times take an inventory of our habits, just as a business man takes an inventory of his merchandise.

The minister of today must be an executive, an office worker as well as a student in the study. He needs fixed hours of study and freedom, so far as possible, from interruption. From this point of view experience shows that it is desirable to have the study of the minister and his office in the church rather than in his home. The danger in the home is that the minister may give too much time to little duties which are important but oftentimes should be performed by others, and he may be interrupted too frequently by those who are thoughtless as to the value of his time,

or as to the ill results that follow from constant and petty interruptions.

4. Complaining Habit. Avoid the constant habit of speaking of your bodily health. A certain minister got so much in the habit of saying, whenever his members spoke to him, "I am tired," that it became a joke in the congregation. This same minister would frequently speak from the pulpit of his family, sometimes saying that he could not preach very well today because he had taken care of the baby last night. This complaining habit grew upon him and finally was one of the causes of his resignation. Better not speak about yourself or talk about your complaints.

5. Covetousness. Dr. Charles E. Jefferson, in his book on "The Minister as Shepherd," calls attention to the two temptations of the minister, against which our Lord and two of His apostles uttered special and repeated warnings.

They are the love of gain and the love of power—*covetousness* and *ambition*. The experience of nineteen hundred years has shown that these two temptations are the most insidious, most constant and most fatal. St. Peter, speaking of false teachers, says: "And in covetousness shall they, with feigned words, make merchandise of you." And in another place: "Having a heart exercised in covetousness."

Paul says: "Put to death covetousness. It is idolatry."

Let us remember that covetousness means more than the inordinate love of money. Ministers, as a rule, are not abnormally fond of money. I do not believe there is any set of men in the world who think so little about it and care so little for it. It is true, of course, that a man may be grasping and stingy even though he has but a small income, but the covetousness against which a

minister must guard himself is an excessive desire for *anything* which gratifies one's own cravings, personal gratification, and an unlawful love of authority. This may show itself in the use of his time, in his attitude toward his people and the general work of the church.

He may act as if the church existed for him rather than he as the minister for the church. Some men use the ministry as a stepping stone to something else and the salary of the pastor as a base of supplies for other work. It is a sad reflection on the ministry when men go into the lecture business, act as teachers or instructors in the public schools or institutions of learning, to which they are giving their chief time and at the same time are drawing their salaries as pastors. In exceptional cases dire necessity may compel a man to hold a dual position.

Covetousness shows itself in conceit and in an exaggerated idea of one's worth.

Such men feel that they have not been recognized as they should be. They criticize men who occupy influential pastorates. They do foolish things and become pessimistic and destroy their spiritual life.

Covetousness also shows itself in neglect in visiting the sick, in looking up outsiders, in speaking with young people who are facing great temptations. The covetous man thinks so much about himself that he does not have sufficient time to give thought to others. He succumbs to this subtle temptation because his pastoral neglect may not be brought to the surface and no one reprove him for failing to do his duty.

You can also notice the spirit of covetousness in men who are cowardly. The covetous man will not face moral issues. He is afraid to show his colors. In matters of church benevolence covetousness shows itself. Many a minister is

afraid to present the great missionary causes of the church because of the pronounced opposition of some influential man. The covetous man, as the Saviour described him, is a hireling and not a shepherd and he flees at the sight of a wolf. You can be sure that the occasion will arise which will open your eyes to the sin of covetousness and to its subtle, deceitful character. Our Christian faith and oftentimes the Christian faith of earnest men in the congregation, may be in danger of destruction from the spirit of covetousness. The test is in the man's motives and actions. If the minister is working for himself, rather than for the welfare of his congregation and the kingdom of Christ, his selfish spirit of avarice, whether it be shown in the seeking for money or education or fame or power, will destroy his usefulness and influence for good.

Let us never forget that the minister's salary is not payable in money. He gets

that which represents the value of money—happiness, that which money cannot purchase. With all its poverty and its difficulties, the minister's is the happiest of vocations. If his heart is in his work he has the most congenial of tasks. He is busy with large concerns worthy of the best energies of the best men, with the supreme desire to bless his fellowmen. He is the minister, the servant in the most glorious service of the divine Master. His reward is in the affections of his people and in the soul enrichment of genuine altruistic work. Unless he has inherited money he will always be comfortably poor, but rich in the treasure house of memory, in the gratitude of people to whom he has ministered and in the consciousness of fellowship with his divine Lord and joy in the doing of the work, contented with the wages of simply "going on."

SECOND. It is important to have clear and definite views of the minister's rela-

tions as a man and an official to the community. We have considered standards of action and the patient study of human nature for the purpose of forming correct habits which will help us to influence our fellowmen to the higher life. These characteristics will, of course, apply to the minister's relations in the life of the community, but the minister, both as a man and because of the office he bears, sustains a unique relation to the community. It is a relation which receives emphasis in the terms of social service, in the church as a community force, and in the varied movements and agencies which are the fruitage of the teachings of the church and the associated activities of Christians.

We do well to recognize that the Christian minister is a worker for the kingdom of God. This involves the social work of the ministry and of the church. We are using new terms for an old truth.

From a study of St. Paul's conception of the kingdom you will find that with him the kingdom is ethical in character. Take the fourteen instances mentioned of the kingdom, by St. Paul, and in every one except two (2nd Timothy), the emphasis and satisfaction of a distinct ethical condition is asserted or implied. The laws of the kingdom are the eternal laws of human welfare. The object of the church and so with the minister of the church, is the extension, victory and abiding supremacy of the kingdom. The so-called "social problem" is an ethical problem. It is one of character. Therefore, the social message of Christianity is not incidental but essential.

The two fundamental questions of the Bible are "Where art thou?" and "Where is thy brother?"

Man's relation to God and man's relation to his fellows. Therefore, religion and morality, the new life of the

individual and the application of that life in relation to others, are inseparable. They never can be safely divided.

We can rejoice that the relation of the minister to the community and to the people now is vastly more human and less ecclesiastical than in the past. While the teachings of our Lord have the personal note, yet his law of love which He lays upon every conscience, the enthusiasm for humanity with which He would fill the heart, makes Christianity a missionary and an energizing force for the transformation of the community and the uplift of the lowest.

The Church exists for the community and not the community for the church. If this be true, the churches in any one community must get together. The parish system, so far as possible, through community grouping of churches and federation, must be restored in Protestantism, for the supreme message of

the Church to the inner life and to personal morality cannot be brought home to individuals in the community unless the minister and his congregation know the religious affiliation and develop a constant religious census and oversight of the individuals and families of the community, just as the tax assessor or the political ward leader knows his facts in relation to every voter. But the community, as a group of people, whether as citizens congregated in the city or hundreds living pleasantly in a village or the scattered families in the countryside, has community problems which, fundamentally, are questions of human relations and, therefore, are moral problems. The varied interests of the community, its sane government, its business and industrial organization, its educational interests, the forces of religion, various organizations representing relief, child welfare, social life, the elimination

of vice and crime and of the saloon—these all are intimately related to the happiness and welfare and liberty of people in the community. Ministers must take their part in the consideration of these problems and lead their people to see that these community relations are as truly a part of the work of the church as are its other activities. The congregation that lives for the community will discover that what were formerly vexed problems of congregational existence, such as the congregational expenses, the improvement of the church building and the petty jealousies of individuals, will disappear. The congregation finds itself in losing its life for others.

The religion of Jesus Christ means the redemption of the whole life of man and the minister's duty and privilege is to use his influence in all the varied relations of community life. The church that develops in its people a community spirit

and does neighborly parish work will find that its influence will not only grow but its own life, in point of numbers and in spiritual uplift, will be greatly enlarged.

If you wish to have a vision of what the minister can do and of the actual, practical work of a church in relation to the community, study the little book entitled "The Church a Community Force," by Rev. Worth M. Tippy, pastor of the Epworth Memorial Church, Cleveland, Ohio, published by the Missionary Education Movement, New York.

The new vision of community service immeasurably enlarges the work of the minister and restores to him more than the old-time influence of the minister as the educated man in the community. This vision prevents the local congregation from existing as a religious group or club. It removes selfishness and religious isolation, it strikes the evangelistic

note; it means that the minister and church must study its own community problems and let the light of the church become the light of the community. It calls for a study of one's neighborhood and the possibilities of the local congregation, and from the experience thus derived it will be found that the open country, the rural town, the small city, are as rich fields for community service as the large cities.

This is an heroic age for the men who will be men, who will fight entrenched evil and who will bring the gospel of peace and goodwill to bear upon the community and upon the times in which they live. Richard Watson Gilder gives the truth in his poem on the Heroic Age:

“He speaks not well who doth his time deplore,
Naming it new and little and obscure,
Ignoble and unfit for lofty deeds.
All times were modern in the times of them,
And this no more than others. Do thy part
Here in the living day, as did the great

Who made old days immortal! So shall men,
Gazing long back to this far-looming hour,
Say: 'Then the time when men were truly
men;
Though wars grew less, their spirits met the
test
Of new conditions; conquering civic wrong;
Saving the state anew by virtuous lives;
Guarding the country's honor as their own,
And their own as their country's and their
sons':
Defying leagued fraud with single truth;
Not fearing loss and daring to be pure.'"

THIRD. The minister in his relations to the community, in social service, in teaching and in all other movements of the church must never fail to give the supreme message which is Jesus Christ and Him crucified. The redemption of society is through the redemption of the individual by the new life of the Saviour, his Lord and the Lord of society.

The preeminently rewarding work of the ministry is the personal work in soul-saving and this work is fundamental

to the well-being of the community, and the nation. I believe with all my heart in social service but I agree with Dr. Charles E. Jefferson, who at a great convention of his church called attention to the fact that in America "we have suffered a heart-breaking disillusionment. We expected great things from liberty and education, and have found that they are broken reeds. Neither our wealth nor our science has given us either peace or joy. The four wizards—liberty and education and wealth and science—have performed their mightiest miracles under our flag; but they cannot do the one thing essential, they cannot keep the conscience quick, or the soul alive to God. Our sins are as scarlet and our vices are red like crimson, and we need prophets to turn the nation to the God who will abundantly pardon."

And so I wish to emphasize, in particular, individual work for individuals. The world, as well as Christians generally,

looks to the minister as the one trained worker who can deal with individual souls. If he fail at this most vital point, his ministry will be shorn of the power which inspires and makes real and human his preaching and teaching and all social service activities. The minister who learns from the teaching and example of our Lord the immeasurable value in the Father's eyes of each single soul gained for his kingdom and how its recovery repays the utmost pains or sacrifice it may cost, that minister will learn how to do personal work.

Charles G. Trumbull, Editor of the *Sunday School Times*, who has given us perhaps the most practical manual on individual soul-saving in the book entitled "Taking Men Alive" considers three truths in reference to such work. He says:

"1. The work of individual soul-saving is the greatest work that God permits

men to do.

“2. It was Christ’s own preferred method of work, as it is his preferred method for us today, for it is always the most effective way of working.

“3. It is the hardest work in the world to do and it always will be the hardest.”

Mr. Trumbull’s book is a study in the principles and practice of individual soul-winning, based on his father’s book entitled “Individual Work for Individuals.” A record of personal experiences and conviction.

This book on “Individual Work for Individuals” by Dr. Henry Clay Trumbull is a classic on the subject. His own conversion came about as a result of a letter from a friend and of his appeal to him to become a Christian. Mr. Trumbull was surprised that this friend, who had taken his stand for Christ during a revival, did not say anything to him on the subject, but later the friend wrote a

letter which was the turning point in his life. As soon as Mr. Trumbull had come to the point of Christian decision for himself, he says that he looked about him for another man. He spoke to an associate in the office who was also a fellow-boarder with him. They were accustomed to walk together to and from the boarding house to the office and were constantly thrown into contact with each other. As they walked together, Mr. Trumbull told his friend of his new decision for Christ and urged him to make a like decision. The answer burned in the lesson of the need and neglect of individual work. "Trumbull, your words cut me to the heart. You little think how they rebuke me. I've long been a professed follower of Christ; and you have never suspected this, although we've been in close association in house and office for years. I've never said a word to you for the Saviour whom

I trust. I've never urged you to trust Him. I've never said a word for Him. And now a follower of his, and a friend of yours, from a distance, has been the means of leading you to Him. And here are you, inviting me to come to that Saviour of whom I have been a silent follower for years. May God forgive me for my lack of faithfulness!"

It is well worth the while of every theological student and minister to study the two books I have named. May I call to your attention several matters in Mr. Trumbull's experience which we need to keep constantly in mind? One is the answer to the question on the dangers of personal evangelism. Of a certain experience in the army he wrote: "That experience with my first convert encouraged me with my individual work for individuals. I saw that it were better to make a mistake in one's first effort at a personal religious conversation and

correct that mistake afterwards, than not to make any effort. There can be no mistake so bad in working for an individual soul for Christ, as the fatal mistake of not making any honest endeavor. How many persons refrain from doing anything lest they should possibly do the wrong thing just now. Not doing is the worst of doing. "Inasmuch as ye did it not, . . . depart from me," is the foretold sentence of the Judge of all. In another place the author says: "The devil's favorite argument with a believer is that just now is not a good time to speak on the subject. A lover of Christ and of souls is told that he will harm the cause he loves by introducing the theme of themes just now."

Dr. Trumbull's book on Individual Work was written after its author was seventy years of age. He testifies that it is his honest belief that he did far more good in his dealing with individuals than

he ever did in his long years of work as editor of the Sunday School Times, speaking every week to hundreds of thousands of people, or in his books—and they were many, which he published, on vitally important subjects, some of them having a large circulation. He also has this to say as to the “ease” in doing personal work which his long practice had brought him: “From nearly half a century of such practice, as I have had opportunity day by day, I can say that I have spoken with thousands upon thousands on the subject of their spiritual welfare. Yet, so far from my becoming accustomed to this matter, so that I can take hold of it as a matter of course, I find it as difficult to speak about it at the end of these years as at the beginning. Never to the present day can I speak to a single soul for Christ without being reminded by Satan that I am in danger of harming the cause by introducing it just now. If there is one

thing that Satan is sensitive about, it is the danger of a Christian's harming the cause he loves by speaking of Christ to a needy soul. He (Satan) has more than once, or twice, or thrice, kept me from speaking on the subject by his sensitive pious caution, and he has tried a thousand times to do so. Therefore, my experience leads me to suppose that he is urging other persons to try any method for souls except the best one."

The minister who has a catechetical class, and who keeps in close touch with the young people in his Sunday School and Young People's Society, has an easy, natural method of approach in dealing with individuals. Catechetical class instruction can be directed to meet the situation which conversations with the members of the class disclose. Indeed, the richest experience of the ministry is in personal conversation and prayer with the young people and the individuals preparing for membership in the church.

Through the many years of his pastorate Dr. McCauley arranged either at his home or in the church to meet individually every member of his catechetical class for personal conversation and prayer. He used personal efforts not only in soul-winning but in influencing others for his Master's work. A prominent minister in the Methodist Episcopal Church, for whom Dr. McCauley was guardian, tells with the deepest feeling of his personal conversations with Dr. McCauley. Always before the young boy would go away to school the faithful guardian would call him into his study for personal conversation and prayer. On one occasion he said to this lad of seventeen: "You know a minister has many problems and great burdens of souls to carry and I would be very glad if I could know you were praying for me every day," and the lad, through all the years of his preparatory school and college

life and on to the day of the death of Dr. McCauley, never failed to pray for this man of God. No wonder this young man, when he wrote out, in his application for admission to the seminary, some answers to questions relating to his life, said: "If I ever amount to anything in this world I owe it to the Rev. Dr. Charles F. McCauley who was my guardian for six years."

One of the prominent ministers of the Reformed Church told me recently that years ago when he was but ten years old, Dr. McCauley was a visitor in his father's home. He had a pleasant talk with the young lad and suggested that he might some day become a minister and after his return home he wrote a three-page letter to the little boy on the subject of his becoming a minister.

If I may be pardoned, speaking out of my own experience, it may be worth while to mention the fact that the Broth-

erhood of Andrew and Philip came into being in part as a result of talking to six young men on the subject of taking a stand for Christ and uniting with the church. Each of the six was in the pastor's Bible Class and agreed to take the step if all would take it together. This evidence of the influence of one young man upon another had much to do with the organization of the Brotherhood. It is fair to say that literally hundreds, if not thousands, of men have united with the church through the individual and associated efforts of Brotherhood men, the influencing of one man by another and oftentimes the lateral and combined influence of groups of men one upon the other.

The ways of doing personal work are as varied as are individuals, but if the supreme importance and necessity of individual work is kept in mind it will be discovered that sermons and Bible

study and prayer meetings as well as the work of church organizations, like the Ladies' Aid Society, the Missionary Society, Sunday School and Class Organizations, etc., can all be utilized and directed and made effective for individual soul-winning. One illustration perhaps will indicate possibilities. A certain doctor and his wife attended the Sunday evening service. A little personal conversation revealed the fact that the wife was the daughter of a Methodist minister and the husband was brought up as a Presbyterian, but neither had ever made a confession of religion. Several sermons were preached, directed toward them, as a result of conversations. Several long walks were taken with the doctor. His spiritual difficulties were discovered. Dr. Philip Schaff's book on "The Person of Christ" was loaned to the doctor and within a few months the minister had the joy of receiving

both into the membership of the Christian Church.

Personal work in soul-winning is the finest of Christian arts and Paul has given us the principle underlying the work: "If though I was free from all men I brought myself under bondage to all that I might gain the more." "I am become all things to all men that I may by all means save some." It was our Lord who said: "Follow me and I will make you to become fishers of men." The successful fisherman embodies the characteristics which every soul-winner should have. They are, as has been well stated, "patience, knowledge of the interests of his fish, knowledge of the bait that would attract fish, faith in things not seen, skill, delicacy of touch, refusal to be discouraged, unlimited perseverance, conviction that he has not yet exhausted the possibilities of his art. All these, and more, make a true fisher-

man and it is important to note that not a single one of these essentials is beyond the power of any one to attain. If one is not "born" a fisherman he can learn how and he ought. Christ's demands are always reasonable. He never enjoins impossible things without making them possible. The all-important thing is to get a passion for souls. The love of souls keeps us from professionalism, from cant, from excessive zeal and from strengthening simply an ecclesiastical institution. It is love, love for Jesus Christ and our fellowmen, that will enable us, as ministers, to crucify self, form correct habits of life, throw ourselves into the work of the community, and spend our time in loving, personal ministry to individual men and women.

How did McCheyne preach, it was asked? "As if he wanted to save your soul," was the reply. The true minister of the gospel of Jesus Christ can be sure

that he sustains the right relations to his fellowmen when he shows that he loves other souls and goes about doing them good.

THE MINISTER AS A MAN IN RELATION TO THE CHURCH

The Christian minister can never be provincial or parochial in his tastes or ambitions. The kingdom of Christ has no boundary or limitation and "no end."

THE MINISTER AS A MAN IN RELATION TO THE CHURCH

LECTURE THREE

The minister of today is called to be preeminently a headmaster of religious instruction. He must be an executive. In the pulpit and out of it his teaching work must bulk large. He is called to exercise evangelistic gifts and, to use a phrase of a modern manufacturing plant, he is, or ought to be, an "Efficiency Engineer."

The overwhelming responsibilities of the minister's office in these respects cannot fail to be felt if one recognizes the fact that the local church or congregation must be a community church, a force to work with, not a field to work in. The call to the modern church is to keep in view all the interests of all the people both from the standpoint of the here and the hereafter. In short, it is to serve the people and to extend the

kingdom of Jesus Christ the world over. It is not simply to build up the local congregation, although that follows. Splendid buildings, good equipment, bills paid at the end of the year, a fair attendance, some contributions toward the work of the denomination—these do not justify the existence of the local church. The church is sent on the same errand as its divine Master and Head who said: "The son of man came not to be ministered unto but to minister and to give his life a ransom for many." In the light of these statements let us consider

1st. *The relation of the minister to the local congregation.* Note briefly what may be called a comprehensive and constructive program, the spirit or the proper atmosphere of the minister and his church.

2nd. *His relation to the judicatories or bodies of the denomination to which his congregation belongs.*

3rd. The minister's relations to the benevolent causes and agencies.

4th. His relations to interdenominational agencies and coöperative or federative bodies.

In the first place, a comprehensive and constructive program for the minister as a leader and an executive requires the recognition of an organizing principle. The minister and his congregation must know where they are going, and what they are purposing to do. The minister should put these questions to himself when he enters upon the pastorate and in the light of them examine his work at stated intervals. In the business world the past twenty-five years a study of business conditions and needs and opportunities has resulted in what is called "Scientific management as a working philosophy of business." It is the application of the efficiency test to business. Mr. Frederick W. Taylor, one of

the two chief representatives of the system, states that scientific management is not mere "speeding up" but is a practical philosophy destined to replace haphazard, traditional methods. It sets up a normal and standard method of performing a task by the observation of those actually performing the task. It is the wisdom of experience mixed with brains and definite purpose.

Four underlying principles of management, according to Mr. Taylor, are

1. The development of a true science.
2. The scientific selection and training of individual workmen.
3. The coöperation on the part of the management, with the men, so as to insure that all work is done in accordance with the principles of the science which has been developed.
4. Intimate, friendly coöperation between the management and the men, the management taking over work which it

is better fitted than the workmen to perform and planning the workmen's tasks in detail.

Dr. Shailer Mathews has summed up the essence of Efficiency Management in business under the following heads:

1. The centering of attention upon operation.

2. The standardizing of operation in terms of function rather than of competition and "speeding up."

3. The division of labor by which the planning and the performance of tasks are separated and each is highly specialized.

4. The education of those performing the specialized task, as to their functions and precise duties.

5. The adjustment of all plans and tasks into perfect coöperation, through an appeal to coöperative rather than competitive self-interest.

6. The use and, when needed, the invention of appropriate equipment.

7. The appeal to motives which will induce workmen to submit to the direction and control involved in the entire plan.

Is it practicable to apply such efficiency tests or scientific management to the local church as a working organization? If we keep in mind the fundamental differences between a great business corporation and a church, it would seem to be feasible to do so. The real tests of efficiency in the church are spiritual. "The fruits of the Spirit" must appear both in the minister and members if the church is fulfilling its functions. Its fruits cannot be measured, tabulated or always made concrete. Then the church has to deal with voluntary and, for the most part, unskilled workers. In industry the workers are picked and under control because they are paid wages or salary. Superintendents or heads of departments can issue orders and increase

the force and equipment in a way that is not possible in a church. Men at the head of business establishments sustain vitally different relations to their working force compared to that of the minister as leader in the congregation. The appeal to motive is radically different. Making allowance for these differences, it nevertheless seems true that the fundamental functions of the church, expressed in terms of service and life, can be tested, not by any rigid standard of efficiency but rather by the definite tasks to which the church sets herself—tasks resulting from the exercise of the graces and life of the Christian, in attempting to meet the needs of the people and the command of her great Head. It is the business of the minister to secure a proper organization of the church so as to develop the membership and to use them as a force in doing the work for which the church exists.

The modern business organization has its great departments, such as the Manufacturing Department, the Sales Department, the Publicity Department, etc., and a proper division of labor; so the Christian congregation is coming to see that the work of the minister is not so much to serve the individual church member as to help and train him in service for others. Even the gospel itself goes into the heart of the Christian by the application of the principle: "We learn by doing." "Self-activity is the law of growth." And so the church members must work. They must find their spheres of usefulness, in the social uplift of the community, in the winning of new members to the church and in educating themselves to specialized, definite lines of activity.

It is not possible to consider, within the limits of this chapter, a comprehensive and constructive program in the

work of the local church, but a few factors of efficiency may be mentioned which deserve special attention in the light of the changed conditions in habits of living, in the industrial order and in the needs of the hour as they relate themselves to the church and the consequent necessity for readjustment of church methods.

(A) The local church should keep proper records. It goes without saying that it is the duty of the pastor to see that there are kept, by the proper officers, complete minutes of meetings, records of members baptized and confirmed, their attendance upon communion, etc.; but records which the church must have today in order to do its work intelligently, and not in the dark, are application blanks for membership which cover pledges to render service, cards for the assignment of particular tasks, blanks to report services rendered, stated reports

from the organizations within the congregation to the consistory. There must also be careful supervision through standing committees of the activities of the congregational agencies, an administrative committee, with the pastor an ex-officio member, and careful records of the financial and benevolent operations of the congregation and of its affiliated organizations arranged for comparison from year to year, also stated printed reports to the members of the congregation, issued weekly, monthly, quarterly, or, at least, annually, giving in detail items of receipts and expenditures and summaries of the various lines of activity of the members and the agencies of the church.

But you say this would seem to make the church something of a business establishment. Exactly. That is what should be the case. Our religion is one of light and knowledge and if we have been

regarding the church as capable of performing its possible services to the community and to the kingdom without the most elementary means of administration, it is time we come to see our mistake and remedy the situation.

(B) A Church Budget. The budget is a statement of the probable revenues and expenses for the ensuing year. The church budget is a detailed statement prepared by the church treasurer or finance committee of the several sums that can reasonably be depended on to constitute the church's total income and of the items that may be expected to enter into its total disbursements. A budget sets before a church a definite goal. It prevents the making of appropriations for which there are no prospective funds. It helps the church to detect unwise and disproportionate appropriations and it often stimulates the members to make larger offerings for objects that

have not been provided for as they deserve.

The budget plan is workable in a small as well as in a large church, in the country as well as in the city or small town. The budget plan should include not only estimated receipts and estimated operating expenses for the congregation, such as pastor's salary, pulpit supplies, music, Sunday School or schools, sexton, fuel, light, printing, etc., but the budget should also provide opportunity for the members to give to definite, benevolent causes and philanthropic enterprises—contributions to missions of all kinds; education, Sunday School work, ministerial aid, hospitals, relief of the poor and a score of similar agencies usually designated by the collective term "Church benevolences." There should be a separate treasurer for "church benevolences"; or in any event the receipts for current expenses of all kinds

and the receipts for benevolences should be kept separate and apart and the one should not borrow from the other, or, as is sometimes the case, appropriate money received for benevolence—for use of current expenses. This is rank dishonesty and a breach of trust.

An ideal method for raising both the church and benevolent budget is on the basis of the weekly offering, collected either weekly or monthly. The weekly offering plan is the application of the budget to the individual church member, and experience shows that it is a wise and feasible method, productive of larger results than any other method of church finance. Of course, the weekly budget plan implies a dependence upon systematic training in mission study, community service, regular presentation of the benevolent causes, an annual canvass by informed, enthusiastic canvassers and, in addition, provides for special thank

offerings and the presentation of extraordinary needs or obligations of the church in relation to its own work, the community or the denomination to which it belongs.

The minister should make it a rule to have his church officers make all announcements regarding current expenses and offerings for benevolence. The minister can do his part in presenting causes and principles of giving in sermons and printed announcements.

(C) Religious Education for the Young. A study of the budget indicates the low estimate placed upon the work of the Sunday School in religious instruction. Protestant churches in the last fifty years have been giving an insignificant place to the teaching function and this notwithstanding the fact that eighty-three per cent. of the additions to church membership come directly from the Sunday School; practically the Sunday School is

left to shift for itself and receives only an insignificant fraction of the funds of the church. Its supplies for its specific work of religious education, besides being stinted, are often the cheapest in the market, and in the case of many Sunday Schools a large part of the contributions is diverted to outside enterprises such as interest on church debts, which, if worthy, are usually not nearly as much in need of support as the school itself. Of course, the pupils should be trained to consider interests other than their own and it is a distinct educational advance to have Sunday Schools give to missions and other benevolent causes and philanthropic objects, but the Sunday Schools should be supported through the church funds, at least in part. More than this, if we are to be true to the idea of educational religion and to meet the imperative needs of the hour—the importance of religious education for the children must

be magnified. All the agencies of the congregation, as well as of the Sunday School, intended for the younger children, should be developed with the aim of nurturing and training the children during the most impressionable years of life, centering in the instruction of the pastor or of the catechetical class. Unless the congregation, through volunteer teachers, through pastor and trained deaconesses or Christian workers, establishes in the church or Sunday School building, either for the individual congregation or for groups of congregations, stated periods for week day religious instruction, we cannot expect the Protestant churches to hold their own. We surely are not true to the real meaning of educational religion. Educators over the land are coming to recognize more and more that the real test of efficiency in the local church is the preparation made for the religious nurture of the children of non-school age

and the instruction in religion and morals for the children between the ages of six and fifteen. The Sunday School is making marked educational advance but the Sunday School alone is not sufficient. The time devoted to it is not enough, the conditions under which the instruction is given are not favorable, the teachers, as a rule, are not thoroughly equipped, the lessons have not been studied by the pupils, the home has not reinforced the importance and value of the work. Adequate results, under such circumstances, cannot be reasonably expected. May I give a single illustration? Here is a boy who attends Sunday School for ten years, from six to sixteen, a longer period than the average. He does not devote as many hours to the study of the Bible as the same boy gives to a single year's course in the High School on Shakespeare. What knowledge of arithmetic would a child in the memory age from nine to

twelve acquire if given a half hour's instruction once a week for the three or four year period? Is it not plain that the lack of continuity, of systematic, consecutive teaching, the lack of serious time and attention, are the fundamental reasons for the comparative failure of the modern Sunday School and constitute a strong argument in favor of revising our present methods by giving more time and attention to the religious instruction of the young? The reform must begin with the minister who at present is giving ten or twenty per cent. of his time to the ripest harvest field of the church and eighty to ninety per cent. of his time to the cultivation of the soil where rocks and thorns abound, where the cares and riches of the world choke the word, and where, according to the teaching of our Lord Himself, only a small percentage of the seed sown comes to fruitage.

(D) Adequate Efficiency Methods call for the coöperation of the home. The

family is the unit in the church and state. The influences that play most profoundly upon human life center in the home. Philanthropists and the State recognize this, as is evidenced by laws on housing conditions, child welfare and by the efforts of educators in the organization of Home and School Leagues to link the home and the public school together. Does not this point a moral for the church? Fundamentally, a successful rule laid down and applied to every method proposed in the Sunday School or congregation is—nothing done for the child in which the home does not have a part. Parents' Classes, the Cradle Roll, the Home Department, are illustrations of tendencies in the right direction.

(E) Evangelism. Because the church has failed to give chief time and attention to the children, in accordance with the idea of educational religion, because of

the large alien populations in our country, because of the massing of people in town and city, and because of the practical indifference of multitudes of adults and the need of bridging over the chasm between the unreached adults and the church, we cannot fail to recognize the necessity of what is called "Evangelism." This means that evangelists have their place and function. The evangelistic note must be sounded by the minister in his relation to the local church. This will call, not only for united effort at times on the part of the churches of the community, but also for the readjustment of religious services and the application of proper publicity methods to enlist the interest and attendance of non-church-goers and the unsaved through the personal efforts of the members of the church. Perhaps the safest form of continuous evangelism is in the systematic work of the Organized Adult Class

and Church Brotherhoods like the Brotherhood of Andrew and Philip, working directly upon tasks assigned by the pastor.

(F) A word should be said respecting the minister's relations with his official board. Always exalt the noble dignity of the office of elder and of deacon. Show your reverence and careful regard for church officers. Let every man feel that no greater honor will ever come to him than his appointment to service in the church of his divine Lord and Saviour. The ordination and installation of officers affords a splendid opportunity to cause them to recognize their high calling of God in Christ Jesus. A personal word spoken to the officers on the subject is helpful.

Dr. McCauley's lifelong habit was to write on important subjects, to his church officers, to consult them privately, to place upon leaders in his consistory the

responsibilities for presenting subjects of importance. Even when away on vacation, Dr. McCauley would write frequently to members of his official board. It is profoundly important that the minister should be intimate with his church officers, respect their differing personalities, study their idiosyncrasies and by suggestion and attitude magnify the duties of their office. All important actions should have a practically unanimous vote in a consistory. Never move with small majorities. Never ignore the duties placed upon the officers and always be careful, by example and word, to stimulate every interest in the work of the congregation, denomination and kingdom.

(2) The minister as leader must ever remember that the atmosphere and spirit in which the business and work of the church is done determine its real quality and value, and more than this, it is the

minister who is supremely the creator of atmosphere and the one who incarnates the real spirit of the church.

“‘Getting into the spirit of it,’ we all know,” says Troward, the English philosopher, “the meaning of that phrase in our everyday life.” “The spirit is that which gives life and movement to anything. °In fact, it is that which causes it to exist at all; the thought of the author, the impression of the painter, the feeling of the musician, is that without which their works could never have come into being, and so it is only as we enter into the idea which gives rise to the work, that we can derive all the enjoyment and benefit from it which it is able to bestow. If we cannot enter into the spirit of it, the book, the picture, the music are meaningless to us; to appreciate them we must share the mental attitude of their creator.

“This is a universal principle; if we do not enter into the spirit of a thing it is

dead so far as we are concerned; but if we do enter into it we reproduce in ourselves the same quality of life which called that into existence.”

Applying this to church organization, it is the personality or individuality of the minister which dominates, but it, in turn, is determined by personalities of others. There is a reciprocal^e action. One acts upon the other. Your individuality, as minister, acts upon the individuality of each of your official assistants and the individuality of each of your assistants reacts upon you.

The result is a composite individuality which becomes the spirit of the organization, and in the case of the church this spirit of the organization is influenced and made vital by the living Spirit of God. If this spirit of the organization flows freely from the minister it will develop his greatest power and efficiency, but the individual minister must never lose sight

of his relation to the universal spirit of the church organization. If he says, "I must assert my own individuality, my own personality, in that lies my strength," he is correct, and yet in that lies his weakness also. Our individuality and strength grow only as they are merged with the common or universal spirit and mind and strength of those with whom we are associated. It is humbling ourselves that the work may be exalted. It is expressing ourselves in terms of the institution rather than of the individual point of view. It is "team work," bearing one another's burden and always coöperating for the highest end. This is the spirit of leadership which lives and breathes and acts the sentiment, "each for all and all for each." It is this universal spirit of service which wins in the minister's relations to his church.

II. *Judicatories.* What has been said with reference to the minister's relations

to the congregation applies practically to his relations to the judicatories of his denomination. Says Troward: "Here we can cooperate with our fellow-workers." In relation to the church at large, as in life, there is only one proviso attached to the forwarding movement of the spirit in the world of our surroundings and that is that we shall cooperate with it and this cooperation consists in making the best use of existing conditions, in cheerful reliance on the spirit of increase to express itself through us and for us, because we are in harmony with it.

It is the duty of the minister, according to his ordination vow, to be loyal and obedient to the actions of his church judicatories. In the deliberations of those bodies it is proper for him to express his views and to put forth the utmost effort to have them accepted, but when the judicatory passes an action there should be not only cheerful acqui-

escence but active effort to make real and effective the action.

This relation to the judicatory places solemn obligations upon the minister.

Here everything that he says and does may exert an influence, not only in his denomination but far beyond it. It may have a bearing on the happiness of his brethren, his own usefulness and the salvation of others, to an extent which no one can measure.

In the church judicatory the minister is called continually to act with others, as well as for others. My duties in the church at large have led me to be in attendance upon judicatories of every character in various parts of the country and it would seem that many ministerial brethren regard lightly the obligations resting upon them. They absent themselves frequently, waste time in sight-seeing and social enjoyments during the sessions.

The time limit of church judicatories is an important fact. Unlike legislative bodies of state or nation, church judicatories cannot continue to sit beyond a very few days. Every moment, therefore, is doubly precious. Every unnecessary speech, every trivial interruption, every failure to attend punctually and faithfully, every neglect or piece of carelessness in committee work, may have serious results.

Church judicatories form an essential feature of church government. Attendance upon them and faithful attention to the work of the judicatory is as much a duty as preaching or visiting the sick or any other duty of the ministry. Doubtless the method of procedure and of conducting business in our church judicatories is susceptible of large improvement. It would seem plain that the laymen should be given larger responsibilities. Much of the work should be pre-

pared long in advance of the meeting and the spirit of forbearance and of Christian love should more fully rule. There should be fewer resolutions, more enthusiasm, more earnest endeavor to carry out the measures proposed and approved. Christianity is a religion of love, and ministers, with their lay brethren in church judicatories, ought to be most zealous for order, united action, open-minded judicial attitude, freedom from prejudice or passion and a vision which looks away and beyond the viewpoint of personal predilections or simply congregational conditions.

(3) The spirit of coöperation and of whole-hearted interest should manifest itself in the minister's relations to the benevolent causes and agencies and institutions of the denomination to which he belongs. It is his duty to be thoroughly familiar with their work, for their work is his work. Let it never be forgotten

that the Missionary Boards, for instance, of a denomination, are simply the agents appointed to administer the work for the churches. It is a partnership affair. It is doing by proxy that which the minister or the members of his congregation cannot do for themselves but which they are obligated to do by the terms of the gospel they profess.

The Boards are the creation of the church judicatories; therefore, they officially represent the local church. This is true, likewise, to a greater or less degree, of educational institutions, orphans' homes and other agencies of a denomination. Ministers make a most grievous mistake and do incalculable harm when they publicly or privately at the wrong time and place criticize or decry the work of the Boards. There are many congregations whose official Board and members are prejudiced against great causes of the church because of the atti-

tude of the ministers. More than once have I talked with ministers who have experienced, coming into a new pastorate, the ill effects of such unwise contact. In a certain congregation the minister would allow, in his brief pastorate, offerings to be taken only for the cause of the Orphan. To this day, some of his prominent and well-to-do members are opposed to missions and other benevolent causes because of prejudice and foolish statements regarding Boards and institutions of the church made by that minister. Another minister poisoned the mind of a liberal-hearted elder against a great Board of the church because of personal feeling against the Secretary of that Board and the pastor of that elder found that a gift of a thousand dollars or more was lost because of the prejudice lodged in the mind of the elder.

Is it not plain that to develop the Christian virtues of fairness and courtesy

it is important for the minister to try to see things as others see them, to speak and act with a view to the feelings of others, as well as of himself, to look through the eyes of those charged with responsibility for the general work of the church and in all things to be charitable and always ready to coöperate to the extent of his ability?

(4) There are many interdenominational agencies such as the local, State and International S. S. Association, the local Associated Charities and hospitals and multiform other agencies for community uplift, with which the minister must sustain a friendly and sympathetic relation. There are the community Inter-church Federation and the great federative bodies such as the Federal Council of the Churches of Christ in America, etc., the Council of the Reformed Churches in America holding the Presbyterian System. These movements

are full of promise for the larger activities and unity of the church of Jesus Christ. We cannot separate ourselves from them without personal loss, and injury to the membership of the church as well. Indeed, the efficient minister and church will give specialized tasks to the membership so as to relate the activities of the individual members to these various agencies and uplift movements. Particularly is it true that in the present divided state of Protestantism, coöperation on Christian principles instead of competition on business principles is one of the most urgent needs of the churches today. Coöperation economizes effort. It prevents over-lapping and over-looking. Coöperation stimulates effort. Intelligent coöperation involves system and the systematic effort to reach the entire community. It stops competition. Churches cease hindering one another and begin help-

ing one another. Coöperation secures mutual acquaintance which is fruitful in Christian confidence and helpfulness. The organic union of families of churches must come not through discussion, but through coöperative effort. Coöperation localizes responsibility. It makes possible, for instance, the restoration, through church federation, of the parish system of Protestantism. A group of community churches, whether in the country or town or city, by working together, can adequately cover their field, can challenge, in the light of actual knowledge, men and women and children to come into proper relations with the church and its work. Let us not forget that in the sweep of these larger movements the minister and his congregation, through the denomination to which he belongs, through the great missionary and benevolent causes and agencies and institutions of the churches, and through the great

interdenominational federative movements of the day, comes into the larger vision and real accomplishment of faith and hope and love which makes the life of the Christian a reality and a blessing here and hereafter. The minister's work is unique. It has no length or depth or height. It covers time and eternity.

The minister has a gospel and does a work directly and specifically to man as a mortal and an immortal being. He addresses man as a son of God who is an heir of eternity. He trains the individual to prepare himself for an earthly and for a heavenly citizenship. The larger horizon of the church in its relation to the community, the church at large, the nation and the world as one great family, develops the spiritual faculties and makes it easier for the church member to throw upon the landscape of this world a new light that shines far beyond the common day and reveals the immortal

life. The great world tasks of the church brighten and lift up the common round of life, and the hope of the immortal life lends strength to the arm and inspiration to the motive making possible the achievement.

Thus it seems to me it is the minister's glorious privilege, in his relation to the church, to find himself and others in the great workshop and training school of our Father's house. Here we actually have a part with the divine Architect, Teacher and Pilot of the church, the ark of safety.

Have you ever read one of the most delightful tales Kipling ever told, which illustrates the point which we have been endeavoring to make in this lecture? I refer to his tale "The Ship That Found Itself" in Kipling's "Stories and Poems Every Child Should Know." Be sure to read it and as you read it think of the minister and the King's business and

the finding of this business by the joint activity of the minister and his church.

The ship Kipling tells about was sailing on her maiden voyage. The owner's daughter, having just christened the boat, remarks to the captain, in her joy, that now she is a real ship. But the captain, with his larger experience, replies that it requires more than christening to make a ship; that she has first to find herself. And then the ship goes to sea—to "find herself." The sailing is smooth so long as the sea is smooth. Then a storm appears. The waves mount higher and higher. The ship begins to creak and groan, and "to talk," as Kipling expresses it. The various parts of the ship talk to each other—the capstan, the deck-beams, the deck-stringers, the frames, the plates, the rivets, the screw, the engines, the cylinders, the piston—even the steam, which gives much fatherly advice to them all. Some of the

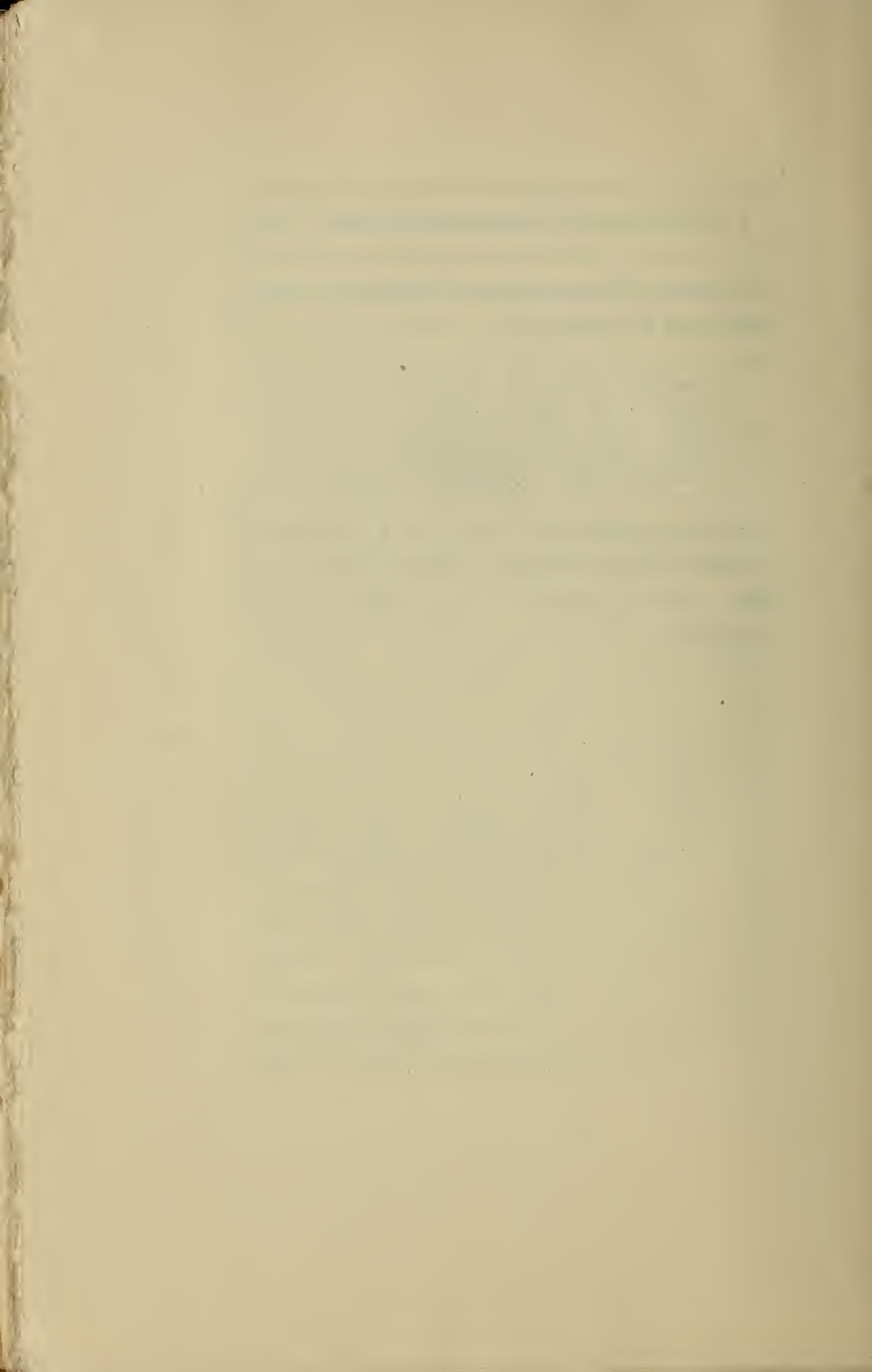
parts cry out for more room—more play. The rivets retort that they are placed where they are to hold tight, and they are going to do it!

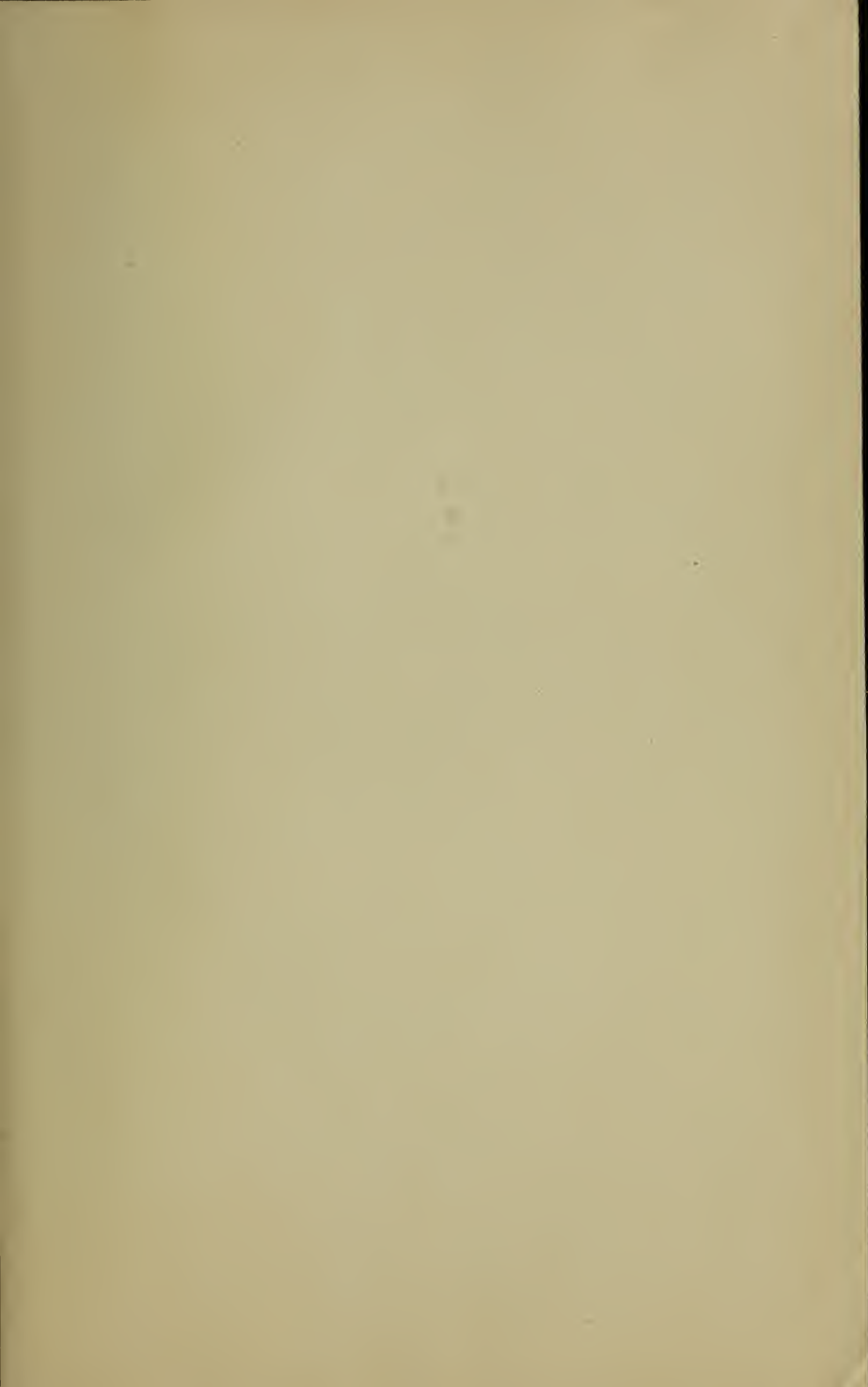
But even the rivets soon find that they can't hold absolutely tight, and they give a little—and then all the parts of the ship are eased up. Finally, one calls out that they should pull together. The cry is taken up—"pull together, pull together." The ship is finding herself. Every part of her gives and takes a little. Soon all the parts begin to learn that they must give and take together, that they must work in unison, that even though each must render a different service, they all must work together for the good of the general service. And when the ship finally comes into the harbor, buffeted and battered by the waves, she has not only found herself, but more important still: each individual piece in the ship has found itself.

So gradually may we all learn the truth
expressed by the poet,

“Nothing useless is or low,
Each in its place is best;
What seems but idle show,
Strengthens and supports the rest.”

“Now ye are the body of Christ and
members in particular, and all the mem-
bers are necessary” and must work
together.





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